THE

WORLD'S HOPE.

VOLUME XVIII.

J. H. PATON, EDITOR AND PUBLISHER.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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UNITY AND VARIETY.

In commencing the work of the new year, can anything better be done than to emphasize the spiritual oneness of all who love our Lord Jesus Christ? With this in view, we would send to all such, a cordial greeting. The closing words of Paul's letter to the Ephesians express the thought now in mind: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

This unity does not depend on external ceremony nor organization. It does not result from unity and perfection of knowledge—else there could be no babes in Christ, who have need of milk and not of strong meat. Neither is it based on oneness of opinion on all subjects. It is deeper than all these, however important they may be. The unity of the children of God, like the unity of the earthly family, is unity of nature. Brothers and sisters are one in nature — whatever the variety among them—because of their parents. So the children of God are one because they are begotten of the same Spirit. They are all partakers of the divine nature—the babes as well as those far advanced. The variety does not militate against this unity. The variety is essential to true harmony. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: SO ALSO IS CHRIST. For by one Spirit are we all baptized into one body * *; and have been all made to drink into one Spirit."—1. Cor. xii. 12, 13.

In the preceding verses we see that there are "diversities of gifts," "differences of administrations," and "diversities of operations," but all from the one God, through the one Lord, by the same Spirit. Speaking of the many gifts—wisdom, knowledge, faith, healing, miracles, prophecy, etc.—the apostle says: "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

From these and the following verses we see that no member of the body, however important

relatively, can truly say to members deemed less important: "I have no need of you." The eyes, the ears, the hands, and the feet are all necessary in their proper relation to each other. Those who are endowed with ability to *see* the truths of God's plan surely have need of those who have *ears*. And there are no doubt members in the body who have *hands* to work for Christ, and willing *feet* to run at his bidding, who are not either good *seers* or *hearers*. There are both Marys and Marthas in the body of those who love the Lord;—and who will say that both are not necessary? If we are led to see or hear more than other Christians, we may well be thankful without blaming them. We may also realize our greater responsibility; for "To whom much is given, of him much shall be required."

When the unity of all Christians is realized—that they are not only one with Christ the Head, but also "members one of another," (Rom. xii. 5)—it will help, both to prevent and heal "divisions in the body," and cause "that the members should have the same care one for another." 1. Cor. xii. 25. And those who can see and understand more or less than others, will not blame each other. While all the gifts, ordinary and extraordinary, are important, and it is right to "covet earnestly the best gifts: yet," says the apostle, "shew I unto you a more excellent way." The next chapter shows that this "more excellent way" is *love*—the crowning quality of the Christian life. All who have the Spirit of Christ are one in Him, whatever their differences of ability, opinion, or degree of knowledge, and under the guidance of that Spirit they will naturally and gradually come nearer to the full knowledge of the revealed truth, and therefore nearer to Christ and one another.

In Romans viii. 14, Paul shows that the sons of God (in the gospel sense) are those who are led by the Spirit of God. Having this Spirit they are enabled to cry "Abba—Father."—Ver. 15. This Spirit (of Christ) bears witness with our spirit, that we are the sons of God. Ver. 6. Verses 6-9 show that this Spirit is in all those who are reconciled to God,—the enmity being killed,—that they are not thenceforward counted in the flesh—the natural man condition—but in the Spirit, and that whoever has not the Spirit of Christ is none of his—that is, is not a member of the Christ body.

It may be well to ask the question here, What is meant by the Spirit of Christ? Does it simply mean the kind and loving disposition or feelings of Christ? No doubt many would say, Yes. But are there not many who are kind and sympathetic who do not even believe in Christ? Are they members of the ekklesia—the called out body of Christ? "Without faith it is impossible to please God." "Faith cometh by hearing, and hearing by the word of God." It is not our object to belittle the value of what may be called natural goodness, or kind-heartedness; but it seems clear that some have the Spirit of Christ, and by it are overcoming unworthy traits of character, who yet are not as kind and good as some who have

overcome nothing. We are not to judge according to appearances, but judge righteous judgment; and in order to do this, we must get beneath appearances, and know the facts, and the principles involved.

It appears evident that to have the Spirit of Christ is deeper than to have the disposition of Christ. It is to be created anew in Christ Jesus—to have the nature and inner life of Christ. Having this beginning—and to be begotten of the Spirit is a *small* beginning—the results will be great, even though slowly and gradually attained. Salvation is not *of* goodness or good works, but by the power of the imparted Spirit of life, *to* goodness and good works. "Created in Christ Jesus unto good works."—See Eph. ii. 8-10. This Spirit of Christ is not goodness, nor sympathy, nor love, nor any other quality of developed character, but is the power of God by which all these are produced in due time and order. If having the perfect character of Christ is what is meant by having the Spirit of Christ, who has it? Such an idea would be overwhelmingly discouraging to all the babes in Christ, and indeed to all who are conscious of their imperfection. But the babe in Christ has the Spirit of Christ as truly as the most perfect—even as Christ himself. It is only because the babes possess, or are possessed by, that Spirit, that they can *grow* in knowledge and grace, and overcome the things of the old man. The *Spirit* of Christ is not a good character, but it is the foundation of such a character. It is not perfection, but it is the overcoming power. It is not the fully grown crop, but the life-power in the seed. Being begotten by the incorrrptible seed, the quickening power of God, faith, repentance, self-condemnation, self-crucifixion, and all the good *results* of that life-power, come by the law of regeneration and growth.

It seems specially important to discriminate between the Spirit, or indwelling life, of Christ, and all the *results* of that life outwardly manifested. All who are in the body—whether an eye, an ear, a hand, or a foot—have the Spirit of life, and are controlled by it in all spiritual thought and action. But the natural man—however good and kind he may be—has not the capacity to be interested in or to receive the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.—1. Cor. ii. 14. The apostle here states an absolute truth. The ability to appreciate spiritual things, even in a small degree, is an evidence that the spiritual life is begun. Those who have this consciousness have a good right to thank the Lord and go on in good courage. The life precedes the consciousness, the aspiration, and all the movements toward God. Having this life—this fundamental Spirit of Christ—there is great opportunity for growth in all that is Christlike. To recognize this Spirit as the true basis of Christian fellowship is very important.

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What Is God's Purpose?

THIS question, be it observed, has reference to the designed outcome of his plan—the end which he saw from the beginning. Isaiah shows that the Lord has a purpose, and that no power can prevent its accomplishment. "The Lord of hosts [armies] hath purposed, [willed], and who shall disannul it? The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed [willed], so shall it stand."—Isa. xiv. 24, 27.

This must be equally true of all that the Lord designs, whether of judgment, wrath, or mercy. Man may be disappointed, or he may change. The Lord may "withdraw man from his purpose," (Job xxxiii. 17,) but he says: "I am God, I change not, and there is none like me, declaring [through the prophets, Amos iii. 7] the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: * * I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 9-11.

These prophetic statements of God are against the idea that man can put off his coming to Christ, and obedience to God, at will, or become a saint at his own will. Jesus said: "No man can come to me, except the Father draw him."—John vi. 44. "And I, if I be lifted up from the earth, [out of earthly conditions], will draw all men unto me."—John xii. 32. The order is: 1. The election of the bride: 2. The drawing of the tribulation saints—the feet of Christ—or those who serve before—not in—the throne.

That God's revealed purpose includes the gracious work of Christ, in the destruction of the works of the carnal nature and the salvation of redeemed mankind, cannot Scripturally be doubted. Speaking of Christ, as the manifestation of himself, God says: "The pleasure [or purpose] of the Lord shall prosper in his hand." That is, the plan and purpose of God, to redeem and save the world, shall prosper in Christ's hand, as God's representative of his love for the world. "He shall see of the travail of his soul [or spirit, mind] and be satisfied."—Isa. liii. 10, 11.

Again says Jehovah: "So shall my word be that goeth forth out of my mouth [Christ is the living Word. In the beginning was the Word — God's expression of his thoughts and purpose that went out of his mouth—and all things were made by that Word. His name is called the Word of God.—John i. 1-14; Rev. xix. 13]: it [the Word, Christ] shall not return to me void, but it [the living Word, Christ Jesus] shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,"—Him [in the restitution of all things]—earth, man and animals.—Isa. lv. 11.

Much more testimony and comment might be added, but we think anyone rightly dividing the word of truth, and seeing the plan and purpose of God, will see that, though it may require ages to remove all the obstacles that are in the way of universal restitution, it will be done.

The purpose of God is stated in various ways. An important prin-

ciple in his method of revelation is, that the last things are told first. Many do not see this in reading the Scriptures; hence they are unable to rightly divide the word of truth. Seeing the end from the beginning. He declares it before telling of any of the steps, means, or conditions necessary to bring it about. The first intimation to the world of the divine purpose, concerning the blessing of all mankind, was in the form of a threatening against the serpent—man's enemy. "Her seed [the seed of *the* woman, not a woman] shall bruise [crush] thy head," or power.—Gen. iii. 15.

This was not a promise to Eve, as some think, but was the gospel by implication, or negatively stated, as a blessing to mankind in the destruction of their enemy—the carnal mind. The gospel took the form of "the promise," or "the covenant," (Gal. iii. 16-19) when, two thousand years later, Jehovah said to Abraham: "In thy seed shall all nations"—"kindreds"—"families"—"of the earth be blessed."—Gen. xii. 3; xviii 18; xxii. 18; xxvi. 4; Acts. iii. 25.

The blessing consists in bruising [crushing] Satan—the carnal, lustful serpent of mankind. It is victory for the world through the promised Seed—the Lord Jesus Christ and the elect church.

EMANUEL POTTS.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Birth of Jesus.—Luke ii. 1-16.

(Lesson for Jan. 7.)

GOLDEN TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. i. 21.

READ: Luke i. Matt. i; John i. 1-18.

INTRODUCTION.—We come again in our studies to the New Testament, where will be found all the S. S. lessons for the year 1900—the last year of the nineteenth century. They will mainly be studies in the earthly life of Jesus.

It is generally held that Jesus was born December 25, B. C. 5,—four years before our Christian era. But some think he was born in B. C. 2, and in the milder weather of October—adapted to the night watch of the shepherds. Of course, the exact time of his birth is not so important as the fact that he was born; but no doubt God works all things on time, and the time element has its value. "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law."—Gal. iv. 4. It appears that he was baptized at the age of thirty years, and entered upon his public ministry, to fulfill the law (Num. iv.) and the prophecy of Daniel (ix. 25) concerning the sixty-nine weeks of years; that the time from his baptism to his death was three and a half years, and that he was cut off in the middle of the seventieth week. The crucifixion, according to several histories, occurred in April, A. D. 33. Reckoning back from that date, thirty-three and a half years, marks October, B. C. 2, as the date of his birth.

According to Luke, John the Baptist, the second cousin of Jesus, was born six months sooner. At the time they were born, Cesar Augustus was emperor of Rome—Luke ii. 1. History tells us that he died in A.D. 14. and Tiberius reigned in his stead. Luke iii. 1-3 shows that John's ministry began "in the fifteenth year of the reign of Tiberius Cesar." Accordingly, this was A. D. 29. If John was thirty, and commenced his public ministry, in the Spring of A. D. 29, then Jesus was thirty, and commenced his ministry in the Autumn of the same year. From that time, thirty years back reach the Autumn of B. C. 2, and three and a half years forward reach the Spring of A. D. 33.

According to the evidence presented in DAY DAWN, (see "The Two Dispensations",) the history of Israel from the death of Jacob, when they were organized, until 1878, when the door was legally opened for their return to Palestine, covered a period of 3,690 years, divided into two equal parts by their rejection of Christ, and their rejection by him, just before his death in the Spring of A. D. 33. This harmony cannot be obtained by moving the death of Christ to any other year. These things are here given for what they are worth for students.

The lesson of today is intended to include all that pertains to the birth and infancy of Jesus. The subject is the Incarnation, or the Coming of the Saviour in the flesh, and its message to us.

I. THE SON OF GOD, THE WORD, MADE FLESH.—We learn from John i. 1-3, and Heb. i. 2, 3, that he was with the Father in the beginning, was himself divine, and was the expression of the Father's glory—his character and power. Only such an one could reveal God to men, and be their Saviour. He speaks from personal knowledge of God, of his love, his care, his forgiving grace, his Fatherhood. The divine nature of Christ is an essential fact in the plan of salvation.

II. PREPARATIONS FOR HIS COMING. He came in "the fullness of time,"—at the time appointed, and at the best time, when things were ripe for such an event. The called nation, especially the few wide awake among the Jews, were expecting him. Many of the prophecies converged upon that time. The wise men from the East show that

others were looking for him. The Roman power being universal, whatever its evils, gave the best opportunity for the proclamation of the gospel. The Greek language was spoken, with the native languages, almost everywhere. The synagogues of the scattered Jews were convenient for preaching places for many years. These and other things made the fixed time for our Saviour's coming the best time.

III. HIS HUMAN DESCENT.—Vs. 1-5. He is Son of man as well as Son of God. Two evangelists give his genealogy—one tracing his royal descent from David, the other going back to Adam. He is the Representative of the whole human race. It is thought probable that Matthew gives the genealogy of Joseph, and Luke the genealogy of Mary. Joseph was the reputed father of Jesus, but according to the record, his humanity was produced on the one side by the direct power of God. He who could not do such a thing, could do no other miracle,—he could not have created Adam—who had neither human father nor mother.

In the ancestry of Jesus were people of all kinds, good and bad men and women. He took our human nature to destroy the sin and save mankind. Here is gospel for the worst people.

The decree of Cesar Augustus was to ensure the enrollment of all Roman subjects for taxation and other purposes. In obedience to this decree Joseph went from Nazareth to Bethlehem, the city of David, and took Mary, his betrothed, with him—she being great with child. Thus was brought about in a very natural way the fulfillment of the prophecy of Micah (v. 2) that Jesus should be born in Bethlehem.

IV. THE BIRTH OF JESUS.—Vs. 6, 7. While they were at Bethlehem, the days were fulfilled, and Jesus was born. Shut out from the crowded inn, he was born in a stable, dressed in unmade garments, and cradled in a manger. The humility of the circumstances brings Jesus into touch with the poor. We may well thank God that his parents were not millionaires, and that he was not born in a palace.

V. THE ANGELIC ANNOUNCEMENT AND SONG.—Vs. 8-14. Heaven was moved at the great event—not great in appearance, but in reality. An angel announced the birth to shepherds. The great Shepherd of God's flock was born. There was a radiant brightness—symbol of God's presence—and the shepherds naturally were frightened. The angelic word was: "Be not afraid." It was good tidings for *all* people. The Saviour was born. (See "Golden Text.") Jesus means Saviour. The grace of God was bringing salvation to all. Being divine he would raise all from death; and being human, he would judge them to victory.—See John v. 25, 27; Matt. xii. 20.

The shepherds were directed where to find the babe, and how to distinguish him. Then suddenly a host of angels appeared. All heaven was moved with joy. They had a glimpse of the import of this birth. It would glorify God, and bring peace to mankind. It was an expression of God's goodwill toward men. It would in due time produce goodwill among men. The angels having retired from the scene, the shepherds came to Bethlehem, and found true what the angel had told them.

The visit of the wise men, later, is recorded by Matthew. It is commonly thought to have been immediately, but it may have been months afterward. The decree of Herod to kill all the children under *two years* suggests that it was not a new born infant whose life he was seeking.

For a thought on the import of the planting of the Divine Seed in humanity, see last section of the Christmas lesson in last number of the HOPE.

(*Continued on page 9.*)

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CONTENTS.

UNITY AND VARIETY	1
WHAT IS GOD'S PURPOSE?	4
SIX GOOD OFFERS	5
NOTES ON SUNDAY-SCHOOL LESSONS	
The birth of Jesus, (Jan. 7)	6
The Child Jesus Visits Jerusalem, (J. 14)	9
EDITORIAL ITEMS	8
EDITOR'S APPOINTMENTS	8
EXTRACTS FROM LETTERS,	
Getting New Readers	10
All Reconciled	10
THE GREAT VISION OF AMOS	11

EDITOR'S APPOINTMENTS.

Jan. 7., Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Jan. 14. Open for special arrangement.

Jan. 21, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 26, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

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(*Continued from page 7.*)

The Child Jesus Visits Jerusalem.—Luke ii. 41-52.

(Lesson for Jan. 14.)

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke ii. 52.

READ: Matt. ii. and Luke ii. 21-38.

INTRODUCTION.—Our lesson today is intended to include the story of Jesus' childhood, or till he was ready to enter upon his ministry. After the circumcision of the child, and the presentation in the temple, Luke says, "They returned into Galilee, to their own city Nazareth."—Luke ii, 21, 22, 39. It seems as though the visit of the wise men could not have been in that short period. They may have returned afterward to Bethlehem to train the child in the city of the great King. The visit of the wise men preceded the decree of Herod, and that resulted in the flight into Egypt, where they remained until warned by the angel, of the death of Herod; after which, notwithstanding the angelic warning, they went back to Nazareth.—Matt. ii. 19-23.

In Luke ii. between last lesson and this one, is recorded the inspired messages of Simeon and Anna. See the breadth of Simeon's message.—Vs. 28-32.

John, six months older then Jesus, early retired into the wilderness, coming back at thirty years of age to introduce Jesus; but Jesus spent his youth in the activities of the town. Jesus was not a hermit.

Nazareth, where Jesus spent most of his early life, is about fourteen miles from the Sea of Galilee, and sixty-six miles north of Jerusalem. It now has from four thousand to six thousand inhabitants. The natural scenery around the place is said to be among the most beautiful on the face of the earth. The houses there are low and square. They have no tables, but rugs. There is only one room for all purposes—working, eating, and sleeping—except in warm weather, they sleep on the flat roof. Everything is on the simplest and most primitive style.

I. JESUS' FIRST JOURNEY TO JERUSALEM.—Vs. 41-50. This was a marked era in the childhood of Jesus. What boy or girl cannot sympathize with the joyful anticipations of such a journey. The parents went to Jerusalem every year to attend the feast of the passover. They were faithful people. At twelve, in that country, a boy was as well developed as at fifteen with us. At twelve the Jewish boy became "a son of the law," and was afterward expected to attend the feasts, as well as the men.

After the seven days of the passover, the return journey began, but the boy Jesus tarried behind, intensely interested in what he saw and heard. His parents, supposing him to be in the company, went a day's journey without him, and then tried to find him in the company. Failing in this, they returned to Jerusalem, seeking him all the way. After three days, or probably on the third day, they found him, in one of the chambers of the temple, among the teachers of the law, not only hearing them, but asking them questions. His understanding and his answers astonished them all. He evidently had an insight into the true meaning of the Scriptures.

When his parents found him, they were amazed. The position he occupied was an honor to the boy. The question of the mother, if intended for a rebuke, was a very mild one. She no doubt was proud of her boy. His answer, in the ninth verse, implies the consciousness of his divine Sonship. He must be about his Father's business. But even they did not comprehend the fullness of his words.

II. HIS LOYALTY TO HIS PARENTS.—Vs. 51, 52. He returned with them to Nazareth, and spent eighteen "hidden years" of growth and preparation, till he came at thirty, to enter upon his ministry. He was continually subject

to them—both Joseph and Mary. We are glad he was a child before he was a man. He can sympathize with the young, and is the ideal of love and faithfulness. The mother remembered the things that had surprised them. It is a clear statement of his humanity—that he grew in wisdom, and size, and in favor with God and men. We may thank God that Jesus was poor and had to work like other boys. There is a tradition that Joseph died when Jesus was young, and that the boy maintained the mother and the home. He did not forget to provide for his mother even on the cross.—John xix. 26, 27. This was a noble example.

EXTRACTS FROM LETTERS.

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INCLOSED find $2.00. One is to renew my subscription for the HOPE, the other to take advantage of your offer to send to two new subscribers a year for one dollar. Send as follows: * * *.

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All Reconciled.

I HAVE just received the HOPE for December 1, and I think so good a number should be in the hands of every Bible student. I have read and reread the first article, ("Reconciled to God") and think that it alone is worth a year's subscription to the HOPE. Send me ten copies of that number of the paper, for the money inclosed.

A few days ago I heard a truly gospel sermon, by one of our S. D. A. brethren, from 2. Cor. v. 18, and from his argument, I could not see how he could avoid the conclusion that all must be saved in God's own time and way. He said God had reconciled every one of us to himself by the death of Christ whether we believe it or not. This is truth. And I heard another brother say he had about come to the conclusion that the best way to study the Word is to come to it with no belief of our own, but take it just as it reads and thank God for it, even though it cuts square across our track; and I can but feel that God is calling these brethren to see him in a better light than they have before; and I hope they may be led to see that he is able to subdue the world to himself, and thus prove that he is abundantly able to go forth conquering and to conquer. S. T. P.

GRAND RAPIDS, MICH.

[How clear it seems that what God has done *for* the race in the person of Christ is a foregleam and promise of what he is able to do, and therefore will do, *in* the race in due time by the law of regeneration.—EDITOR.

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THE GREAT VISION OF AMOS.
Its Significance and Glory.

Wealth and luxury, had ensnared and hypnotized the kingdom of Israel. With expansion of trade and wealth came the loss of fineideals, the lowering of ethical standards and the obliteration of moral distinctions. And in these the poet-prophet, Amos, saw the signature of the nation's death-warrant. He saw on every hand the infallible signs of desolation. He saw that fair and goodly land fast becoming an abandoned and owl-haunted ruin. And as Isaiah in after years gave Babylon over to the moles and bats, Nineveh to the briers, Tyre to ashes and Jerusalem to night, so Amos gave Samaria, the crown of pride, over to plunder, oblivion and the tomb. * *

In the time of Amos there was a great intellectual revival. Education was popularized, intelligence diffused, books multiplied and schools established. It was the literary renaissance of the Northern Kingdom. But in spite of literary culture, expanse of territory, enlargement of commerce, abounding wealth and flourishing temples, decay had touched the nation's life. Samaria, like Versailles before the revolution was brilliant. The national festivals were in the zenith of their splendor. The temple-service was superb. The treasury was full. The people were religious. * * But Amos saw the hollowness of such prosperity, and how that all the pomp was but the iridescence of moral rottenness. Justice became injustice, religion a mixture of hypocrisy and fanaticism. * *

With the eclipse of the soul came civil oppression, wholesale robbery, triumphant lust, general drunkenness and spiritual night. Externally there was much to please the eye. A superficial observer would not have been able to see in the glittering foam, gleams of decay from the abyss. But Amos with the vision of a seer and the moral intuition of a prophet saw beneath the enamel of wealth a deep, dark underworld, and heard ascending

"A long, low, distant murmur of dread sound."

And he knew, as every man of deep moral insight must know, that no nation can stand with the State a Robber, and the Church an Inquisition. The law of retribution is ever at work. It neither slumbers nor sleeps. And Amos knew that Israel, living so remote from the eternal laws of God, must go down under the avalanche of its own iniquity.

After the prophet had uttered his seven-fold denunciation against Syria, Philistia, Tyre, Edom, Ammon, Moab and Judah, he pronounced a crushing doom on Israel because of her fourfold sins. Civil oppression, land-grabbing, licentious and idolatrous revelries, extortion and wanton cruelty to poor debtors, were the principal crimes singled out from among the many. As a people they were terribly corrupt. The rulers were cruelly unjust. The poor were robbed, flailed and bruised. They were like wheat between the upper and lower millstones. The innocent and helpless were sold for a pair of shoes. By fraudulent schemes, swindling speculations, drunkenness, venality, false balances, and deceitful weights, justice had disappeared. And the rulers in State and Church, by their brazen wickedness, invoked the red horse of war, the pale horse of famine, and the black horse of pestilence. * *

Amos hurled at the rulers this tremendous accusation: "Ye have turned judgment into gall, and the fruit of righteousness into hemlock." And in view of the swift and irresistible coming of dooms-day he played upon his lyre Israel's requiem. It was the knell of a mighty ruin. With what splendor and intensity of expression he paints the hurricane blast and earthquake shock of Israel's complete and final abandonment! The antithesis is startling. Listen! "I will slay the last of them with the

sword; he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, (*the underworld*) thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good."

Such is the picture of Israel's annihilation and abandonment. And yet in the midst of the great wreck shines the star of hope. The vision does not end in chaos. It contains a promise. Lifted into the unseen world of the real, Amos saw the incoming of a new order, a new day. He saw an age of unexampled prosperity and unutterable peace.

If we think of some vivid rainbow like unto emerald after a violent storm, or soft delicious strains of music after the noise of bells jangled out of tune; if we think of some ideal morning after a night of thunder and tempest, or a valley teeming with tropical luxuriance after drought, mildew and yellow blight, then we can faintly understand with what sweetness the music of the final vision fell on the ears of the elect of ancient Israel.

Amos saw Israel as a kingdom wiped out. Her rulers and nobles were no more. Samaria was a desolation. But a remnant was saved. Having seen the historical setting of the mighty vision, we are now prepared to understand its significance and glory in the wider relations of life. The prophet describes a phenomenal harvest in striking imagery. (Text.) In the return of the exiles from Babylon, and the reconstruction of Jerusalem and other ruined cities; in the cultivation of the land and the wonderful harvest that ensued, we have a partial realization of this vision.

In the Incarnation, the life-work, the sacrificial death, resurrection, ascension, and mediatorial glory of Jesus; in the Pentecostal baptism and the uprising of churches, like radiant islands in a sea of darkness, and the ascendency of the Gospel to the throne of the Cæsars; in the gradual but progressive incarnation of the Divine in science and philosophy, literature and music, painting and architecture, we have a still larger fulfillment of this vision; but its complete realization is yet to come. The vision is not only national, but universal. It reaches on to the golden summit of a perfect civilization. Let us study it in reference to Palestine, the church and the world.

That land of fatness and fertility, hallowed and immortalized by the prophets and Jesus the Christ, has a brighter future.

> "In every smiling valley,
> Abundant crops shall wave,
> And every cottage shelter
> Its owner, not a slave."

But before this is accomplished, the Turk must go. The government of Turkey exists only by the sufferance of the powers of Europe. Russia would like to drive the Crescent from European soil. The dream of expelling the Turk from Europe filled the soul of Peter the Great with delirious rapture. And because this dream of capturing Constantinople had been handed down to his successors, Napoleon invaded Russia. He recognized the Capital of Turkey to be the grand strategic point of Europe. "In Turkey," said Kossuth, "will be decided the fate of the world." And because of this, the Powers of Europe, envious of each other, yet veneering that envy with feigned affection, and each one anxious to occupy that impregnable position, permit the government of Turkey to exist. The

Concert of Europe stands for absolutism, and the antique sham, *Dei Gratia*. It stands for medievalism and the age of ignorance God winked at. It stands for the aristocratic organization of society, the principle and practice of primogeniture, and the dogma of entail. It is pledged to uphold the *status in quo*, the existing order, however at variance it may be with the rights of humanity. It cannot but treat with lofty consideration and affectionate regard, "Abdul the Damned," dripping as he is with the blood of countless murders. For according to the infamous dogma of a hereditary monarchy, he is one of God's anointed, and ordained, and is what he is by *Dei Gratia*, the sheet-anchor of the system. In this great and wonderful Concert, Great Britain is a leading performer. She has permitted the Sultan to wipe out whole villages of innocent, God-fearing, and liberty-loving people. She has allowed the wounded to writhe and the dead to fester in the streets. And how can she do otherwise? She entered into the compact of maintaining the *status in quo*, and this compact solemnly declares that the European monarchies must be perpetuated regardless of civilization and the liberties of man. But let us hope that the day is fast aproaching when the hypocritical concert will end, and then the base and death-dealing kingdom of the Ottoman will

"Perish, hopeless and abhorred,
Deep in ruin as in guilt."

The land of Palestine, though capable of yielding munificently, is now in comparative desolation. But only let the wand of civilization touch it, and it will be like the island of Cyprus under the feet of Aphrodite, rich to magnificence. Fatness and fertility inhere in the soil as color and fragrance inhere in the rose. But extortion, rapacity and confiscation abound. The tillers of the soil are the victims of intolerable oppression. Hence the land is neglected.

But in the great vision of Amos we have the promise of a harvest without precedent or parallel. Note the rural imagery of the text: "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed." The harvest will be so abundant, that before the crops are gathered, it will be time to plough again. The vintage of the vine will be so heavy that before the juice is extracted it will be planting time. The seasons running into each other like colors and shades in the rainbow. What a harvest! All crops an hundred fold. What a lovely picture! Is it not sufficient to inflame the imagination of the poet, fire the heart of the patriot, celestialize the speech of the orator and send the Christian on his journey with irresistible momentum?

If there is such an ideal condition for Palestine, there must be an ideal condition for the church. If, as some believe, the Apostolic age marked a golden era, and ever since has been cheapening down into silver, iron and lead, then they had better study history and ascertain the facts. Even around the immaculate Christ there was a denier like Peter, an unbeliever like Thomas, and a traitor like Judas. Paul openly accused the church at Corinth of licentiousness and drunkenness. Its members turned the Lord's Supper into a bacchanalian wassail. Deadness and immorality prevailed in some of the Asiatic churches. In the very morning of Christianity, when the original halo was hanging around it, ere it had been divided into sects, or chilled by formalism, it seemed to have been necessary for Paul to say: "Be not weary in well-doing," and James to admonish: "Be patient unto the coming of the Lord." The golden age of the church is before us. Its light is of the dawn and not of sunset. The era of unprecedented harvests is yet to come.

One of the great historic revivals occurred in the fifteenth century and transfigured the sixteenth. Notwithstanding the power of the infant church,

when it defied Sanhedrims, shattered dynasties, depopulated Olympus, thundered decalogues and finally captured the throne of the Cæsars, it fell into a profound slumber for a thousand years. As a spiritual influence it was dead. But as an organization it grew into the most powerful despotism the world has ever seen. It had the power to set up thrones and overturn them. It brought the haughtiest king to his knees. It dictated the policy of kingdoms. It set bounds to science, ruled the brains of men, and opened and closed the gates of Heaven. To challenge its authority was to be a vagabond in this world and an endless sufferer in the next. To topple such an august and magnificent hierarchy was no easy task. But in the city of Florence a simple monk overturned the government and reigned without a rival for four years. Then came a revival of righteousness. Men became serious, saloons and gambling hells were closed, bankers refunded their ill-gotten gains, and the people long oppressed, looked to the eloquent orator as a messenger from heaven. Then came that brilliant movement called the *Renaissance*. The human mind was reanimated, Greek and Roman thought, re-discovered, reason emancipated, the authority of the Papacy broken, and the Protestant revolution ushered in. This revival touched art, and it was reborn in all its serene perfection; touched literature, and it came to life reclothed with beauty; touched Columbus, and we have a new world; touched England, and made the age of Elizabeth; touched Germany, and finally Europe, and made them radiant with light.

There is nothing comparable in magnetic power to a deep, genuine revival of spirituality, and such a revival is promised in the text. The fruit-bearing power of the church will be increased a hundred fold. There will be a perpetual influx of souls, because of a perpetual influx of spiritual power.

And here is the secret of all missionary fire. Spiritual power when rising into the white heat of benevolent passion becomes executive and aggressive. The secret of Paul's missionary passion was in his vision of the glorified Christ. For in that vision he saw the hope of the world. The purpose that inspired him, and the faith that moved him to such conquests, were the effects of which the heavenly vision was the cause. From that hour Paul carried no phantom Christ, but the radiant and ever-living Christ, inorbing in himself the glory of his divinity, and globing in himself all the excellences of ideal humanity.

When he saw the vision surpassing in brightness the sun at mid-day, he saw what the world would be with Christ enthroned. And so he went forth telling it, until the story over-arched Greece with her arts, Rome with her laws, Alexandria with her science and Jerusalem with her ceremonial. And wherever the vision orbs itself like a mighty cosmos in the brain of the church, there will be found missionary enthusiasm and the outgoings and ongoings of love pure and passionate. With such a vision of Christ, such a hope for humanity, and with such a love for the world, the church would blaze with inextinguishable glory and move out into richer and broader fields.

Between reaping time and planting time there is an interval. The interval varies in length in different lands. It is longer in Palestine than it is in the temperate zone. Growth is so rapid in the tropics that the period is brief between sowing and reaping. And because of this there is a long interval between the song of the reapers and the merry notes of the plowman. But in the vision of the prophet there is no such interval. Harvest time lengthens into Spring. Such spiritual luxuriance in the church would mean

the supremacy of the kingdom of heaven. And an ideal condition for the world is nothing more than the kingdom of God objectivized in every sphere of life. And what are the signs of the times? A new expansion of intelligence, a new conscience, rectified and illumined, a finer sense of right, an insistent demand for justice, a finer thought of God, a finer conception of the universe, of inspiration, of redemption, of salvation by character; a new conception of retribution, quick, universal, irreversible and unescapable, a new revelation of love and hope for all mankind however belated, and a new discovery of the unity of force, the unity of law, of an eternal and changeless order, the unity of life, the unity of religion, and the unity of God.

"And one far-off divine event,
To which the whole creation moves."

These are some of the hopeful signs of the times. So we can join with Browning in his song of hope, that like a sun it will pierce

"The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best can't end worst.
Nor what God blessed once prove accurst."

Humanity is rising, the horizon is broadening, the light is increasing, the seers are banishing the potentates, the prophets are silencing the priests, and the moral ideal is far into the sky, never to set. "Lift up your eyes," shouts Victor Hugo," the supreme drama is enacting! The legions of light are in full possession of the sword of flame. The masters are going, and the liberators are coming in."

Industrially the world is rising Godward. Statistics prove that the percentage of profit to capital is smaller than ever before, while labor is getting a larger percentage of the total product. The home of the average toiler is better furnished than the castles of barons in the feudal age. Duplicates of great and costly paintings adorn the walls. Never were men so well clothed, so bountifully fed, so comfortably and artistically housed and so liberally provided with books and musical instruments as now. The luxuries of fifty years ago are the necessities of today.

Intellectually we have made immense gains. Never was intelligence so widely and uniformly diffused as it is today. One of the hopeful signs of the times is the high development of human sensitiveness to suffering. Nothing like it was ever known in the history of the race, and this sensitiveness extends to the bird, beast, man and to Magdalene in the social cellar.

Religiously we are on the Mount of the Beatitudes. The professional fineries, the routined ceremonies, the shibboleths and mummeries of traditionalism are no longer a part of the intelligent thinking of the world. They are crowded out by the incoming of spiritual religion. Never did men see the evil of sectarianism and the need for the reunion of Christendom as now.

In the work of temperance, social purity, industrial amelioration, prison-reform, we have gained immensely, and so we are travelling to that point in history when this world will be a garden abounding in the fairest flowers and finest fruits. For in

"This Eden every flower shall bloom,
And every weed shall be a flower."

But note the latter part of the text! "The mountains shall drop sweet wine, and all the hills shall melt." What bold and dramatic imagery the prophets used? We have seen cataracts and cascades, swift and impetuous rivers rolling down the mountains, and sweeping before them trees and boulders as though they were but straws, but we have never seen wine rolling in streams, or welling up in pools. It was no uncommon thing in Palestine to see the woods flooded with honey. The flora was so sumptuous, that the bees in absorbing the sweetness were able to produce honey in great abundance.

But here we have the daring figure of wine gushing from the rocks, the significance of which is something phenomenal, something extraordinary. This figure seems to mean marvellous triumphs of grace in unexpected localities and out-of-the-way places.

The melting of the hills seems to imply the salvation of the lowest and the vilest. It means there is hope for the harlot in her boudoir, for the gambler in his den, for the drunkard in his sty, and for the prisoner in his cell. It means that evil, however ancient and colossal, however incarnated in legislation, and enthroned in statecraft, will fall with a crash.

Oh! when we see the Church aflame with seraphic fire, her face lambent and auroral, her tongue electric, her movement majestic and irresistible, her altars thronged, her songs lyrical exclamations and irrepressible hallelujahs, then the mountains will drop their wine, and the hills will melt.

Looking into the future in the light of this glorious vision, I can see picture encircling picture, each lovely in itself, but lovelier still combined. I can see the grand procession of humanity climbing the spiral road, like Dante's pilgrims, with rythmic step reaching the flowery summit, and pouring forth unending song. I can see a race of men as pure as snow, as white as milk, as ruddy as rubies, and covered with the sheen of sapphires. I can see all the armies of the world disbanding, all the forts dismantling, all the ships of war converted into messengers of commerce, the sword a plowshare, the spear a pruning-knife, and the blood only that of purple wine. I can see the ships on every sea without a gun or drop of liquid death to cleave the heart with pangs, and give tension to the maddening brain, going on happy errands, the sailors singing hymns to universal peace. I can see a world at rest like a babe upon the breast, capital and labor harmonized, like perfect music set to noble words, a song on every lip, a psalm in every heart. I can hear the poet-laureate of the "New-to-Be," singing of Africa's illumination, Asia's regeneration, and of a world delivered from all sorrow, purified from all evil and bathed in love and light from the tropics to the poles. Then, in a larger sense than the Great Unknown with his eagleeyed and eagle-winged imagination ever dreamed of Israel's emancipation, we can apply the wonderful words: "Thy sun shall no more go down, neither shall thy moon be hid, for Jehovah is thine everlasting light, and the days of thy mourning are ended."

Then let us help to usher in the new day of humanity, when all shall be better than well. Every bright thought, every true endeavor, every generous act and golden deed, every expression of good-will, every eye lit with love, and every hand warm with sympathy, will help to turn this world into a garden of delicious green, with every rose abloom and every bush afire with God. Then can we not sing with Gerald Massey in transporting prospect:

"That all divergent lines at length will meet,
To make the clasping round of love complete;
The rift 'twixt sense and spirit will be healed,
Before creation's work is crowned and sealed;
The discords cease, and all their strife shall be
Resolved in one vast, peaceful harmony."

—Sermon by J. B. Whitford, Pastor of M. E. Church, Lake Linden, Mich.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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HOPE OF THE CHURCH.

In last issue of the HOPE a few things were said about the "Unity and Variety" of the Church or Body of Christ. Not long since attention was called to the fact that Paul—"the prisoner of the Lord"—named seven elements of their unity,—"One body, one Spirit, one hope, one Lord, one faith, one baptism, one God, the Father of all;"—and in harmony with this principle, he exhorted them most earnestly to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-6.

If the true church is composed of all who love our Lord Jesus Christ all who have the Spirit of Christ—whether in or out of the sects—does not Paul's exhortation mark a practical duty of forbearance and love far broader in its application than is usually thought or practiced? And would not the exercise of that spirit toward those who differ with us in opinions and practices, tend to crumble the walls more effectually than by the use of bombs and battering-rams?

Not long since, our attention was also called to seven illustrations of the oneness of all Christians with Christ, and in Him with one another: 1. Mineral—Rock and living stones, built up a spiritual house or temple for God to dwell in by his Spirit. 2. Vegetable—Vine and branches. 3. Animal—Shepherd and sheep, including the lambs. 4. Man—Head and body, including the smallest and weakest members. 5. The Family—sons and daughters of the Lord Almighty. 6. The City—the New Jerusalem, including those in the throne and the serving citizens before the throne. 7. Bridegroom and bride—after the marriage of the Lamb.

This outline gives room for the development of many thoughts, which might well tend to bring Christians nearer to each other.

Let us now look at seven elements of our hope. Hope, properly speaking, combines desire and expectation. To desire and expect what God has promised makes a well-grounded hope.

1. The Coming of the Lord for his people. This seems to be the foremost element of the Christian's hope in the New Testament. It is not the coming of the Holy Spirit, which is the power by which the church was formed, all being baptized by one Spirit into one body.—1. Cor. xii. 13. It is not death—for at and after his coming, he swallows up death in life and victory. It is the coming of "the Lord himself."—1. Thess. iv. 16. Jesus said: "*I* will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 3. The angels said: "This same Jesus, * * shall so come in like manner."—Acts i. 11. (The present topic is not the "manner,"—whether visibly or invisibly, whether with a noise or silently,—but the fact and its personality.) Paul said: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, even Jesus, whom he raised from the dead."—1. Thess. i. 9, 10. The testimony of Paul, the Angels, and Jesus agree, and show that the Scriptural hope centers, not in the coming of any other thing or person, but in the return of our Lord Jesus himself. And to those who love him, as the chaste virgin loves her betrothed, his coming is a blessed hope.

2. We shall be with him. The hope of his coming merges into all its consequences. "That where I am, there ye may be also," he gave himself as a reason for his return. He loves his people, and they love him. He knows them, and they know him. He trusts them, and they trust him. Those who love each other thus find great joy in being together. Their companionship is a joyful anticipation, and will be fully realized. We shall be "forever with the Lord."—1. Thess. iv. 17. These have ever been words of comfort to the weary and waiting ones. Whatever else there may be, to be with Him is the chief joy of the believing ones.

3. We shall be like him. This and being with him are closely related. We could not be with him, in the glorious presence of the Father and the holy angels, if we were not like him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is a purifying hope.—1. John iii. 2, 3. To be thus like him includes perfection of character and perfection of body. It means all that is included in salvation from sin and salvation from death. It means a completed regeneration and a finished resurrection. We shall be sinless and immortal. Now, in the begotten state, our sins are covered; but when fully born into the Christlikeness, our sins will be fully blotted out. We shall no longer need a covering. Now "we know in part, * * but when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know as also I am known."—1. Cor. xiii. 9, 10, 12. Now, though the inward man is renewed day by day, the outward, man being of earth, is ever perishing.—2. Cor. iv. 16. But then even our bodies will be like his glorious body.—Phil. iii. 21. Oh!

what a blessed hope. Our weaknesses, our sins, our imperfections, our temptations, our sorrows, our sicknesses, our ignorance—all that as lovers of Christ and of righteousness we disire to be rid of—will be forever removed. And all the goodness and the truth after which we aspire, will be ours. That will be victory and immortality.—1. Cor. xv. 53-57.

4. We shall be with each other. Not so much is said of this, but it is implied in our being with the Lord. The companionship of those who love the Lord and each other is one of the greatest Christian joys on the earth. Here it is marred by imperfections, and by doubts and fears; but when all are like Christ, perfect love and joy will prevail, and all doubts and fears will be removed. Then companionship will be perfect. The fellowship of the Spirit will be complete. And all the joys of the heavenly life will be enhanced because it is shared by others. We shall see each other as we are seen, and know each other as we are known, in all the transparency of heaven's perfect light. In view of the earnest, the foretaste, enjoyed here, Oh! what must it be to be there?

5. The boundless fields of knowledge in the universe of God will no doubt be open to the redeemed. In view of this, it may safely be said that no legitimate knowledge that they have gained on any subject can ever be lost. The relation of all creation to the infinite Creator will be seen, and it will add to the joy.

6. We shall inherit all things—not only the earth, but the nations. Matt. v. 5; Rev. xxi. 7; Rom. iv. 13; Ps. ii. 8. To *inherit* the earth means more than to live on it; it does not necessarily mean the latter at all. The earth is to be the home of the nations, but Christ and the glorified church are to inherit both. All that belongs to Christ will be shared by his body. "Heirs of God, and jointheirs with Christ."—Rom. viii. 17. The inheritance of the earth and the nations is for some grand purpose—far better than destruction. What wealth of ownership belongs to the glorified church!

7. We shall share in Christ's glorious work. When he comes with his saints, "His reward is with him, and his work before him."—Isa. xl. 10. To sit with him in his throne, to reigh with him, to have power over the nations, to judge the world, for the purpose of making the earth glorious, and blessing the nations, are all includes in the Christian's hope.—Rev. iii. 21; ii. 26; 2. Tim. ii. 12; 1. Cor. vi. 2; Isa. lx. 13; Gen. xxii. 18. Christ and his body are Abraham's seed, and heirs according to the promise.—Gal. iii. 27-29. God's purpose is to gather all things into one (Eph. i. 9, 10) and the elect church are "the called according to his purpose."—Rom. viii. 28.

It is a blessed hope that we shall be with Christ, that we shall be like him, that we shall be free from sin and be immortal, that we shall be with each other, to share together all the blessings of the glorified state: but all this would fall short of an unlimited joy, but that we shall also have a work for the uplifting of others. Truly our hope is most blessed, and is one of which we can never be ashamed. And

surely it is the grandest thing in the world to be a Christian—to be controlled by his Spirit now, and to share his glory hereafter.

NOTES ON SUNDAY-SCHOOL LESSONS.

Preaching of John the Baptist.—Luke iii. 1-17.

(Lesson for Jan. 21.)

GOLDEN TEXT.—Prepare ye the way of the Lord.—Luke iii. 4.

READ: Mal. iii. 1-7; iv. 1-6.

INTRODUCTION.—The International Committee suggest that this may be used as a Temperance Lesson.

The lesson is supposed to include the whole account of John's ministry.—See parallel accounts in Matt. iii. 1-12; Mark i. 1-8; John i. 19-34. See prophecies concerning him in Isa. xl. 3-5; Mal. iii. 1; iv. 4-6. See later accounts of him in Matt. xiv. 1-12; Mark vi. 14-29.

According to our calculation, given in last HOPE, John began to preach in the Spring of A. D. 29, six months before the baptism of Jesus. It is thought he preached about fifteen months after the ministry of Jesus began, was then arrested for speaking plain truth against Herod's conduct, and was beheaded after lying in prison a year.

John was born six months before Jesus, in the hill country of Judea. His father was Zacharias, a priest. His mother was Elizabeth, a cousin of Mary, Jesus' mother. So Jesus and John were second cousins. John was the child of prayer and prophecy. He was a Nazarite, and therefore drank "neither wine nor strong drink," and was filled with the Holy Spirit from his birth.—Luke i. 15. The history of his first thirty years is given in one verse. —Luke i. 80. He grew strong in body and mind, and remained in obscurity. He was thus kept from popular influences, and in touch with the divine instructions.

I. THE VOICE IN THE WILDERNESS.—Vs. 1-6. As Augustus died in A. D. 14, and Tiberius succeeded him, his fifteenth year would be A. D. 29. Pilate was governor of Judea, and Herod (son of Herod who slew the children of Bethlehem) was ruler over Galilee. (Tetrarch means "governor of a fourth part.") His brother Philip, it is said, married Salome, who requested the head of John the Baptist.

"Annas and Caiaphas." Annas was deposed by the Romans, but regarded by the Jews as the lawful high priest. Caiaphas was appointed by the Romans and acted as high priest. At such a time, John, by "the word of God," or by divine inspiration, realized his mission, and came into the country about Jordan preaching repentance and baptism for the remission of their sins. Repentance here means "change of mind" concerning their action. It is not mere sorrow, but the result of true sorrow for sin. Baptism was their pledge to obey; it was also the sign and promise of their forgiveness. Their forgiveness was as sure and as genuine as their repentance. As here used, repentance means as much as conversion. John probably first went to the people, but the interest in his preaching became so great that soon the multitudes gathered to him to hear and be baptized. It was a popular movement, John refused to baptize some—those whom he regarded as impenitent.—See Matt. iii. 7-12. Here he declared the division of the nation; the wheat would be baptized with the Holy Spirit, and the chaff with fire. And it is evident from what followed that the wheat was the exception, not the rule. Many were then baptized in water who did not receive the baptism of the Spirit.

The primary application to the nation of Isreal does not hinder a personal application of the same principle. Each one has wheat and chaff. The wheat is what the Lord saves, and he burns the chaff. Thus there is a personal, as well as a dispensational, baptism of the Holy Spirit and fire. But John's mis-

sion had a direct and primary fullfillment in the history of the nation. That was their harvest, the end of their age. then the wheat was garnered, and the chaff burned. Then, by the Christ which he introduced, the trees bearing bad fruit were cut down and cast into the fire. It reached the climax at the destruction of Jerusalem—when the wrath of God came on them to the uttermost.—1. Thess. ii. 16. To apply this to hopeless and endless punishment is a gross misapplication, for Christ foretold their restoration.—Matt. xxiii. 39. All destructions for sin are followed by resurrection—restoration.—Acts iii. 21; 1 Cor. xv. 22, 23.

John's mission was in fulfillment of Isaiah xl. 3. John not only gave voice to God's word, but himself was a "Voice." The man was a sermon. He was to prepare the way of the Lord. The Lord's own work was to follow. Verses 5 and 6 are a comprehensive, far-reaching prophecy of the leveling and healing work of Christ, until "All flesh [all persons] shall see the salvation of God."

II. How John Prepared the Way. Vs. 3, 7, 14. By his call to repentance. By the promise of salvation. By his revelation of God's wrath against sin. These verses cover about the same ground as the passage in Matthew iii. 7-12. Matthew shows that it was to the hypocrites that he spoke the severe things. John shows here that it was not enough to say, "I repent;" it was, and is, necessary to bring forth fruit—to do works to prove repentance. It is not enough to be *called* children of Abraham. It is necessary to have the Spirit of God—of whom Abraham was but a type.—See Gal. iii. 26-29.

John's voice was a warning against sin. Continuance in it would surely work ruin—bring the wrath of God upon them—the legitimate result of sin. They began to ask what they should do. His answer was practical. It meant selfdenial for others. It meant brotherhood. To divide with the needy. It was all against the common and natural selfishness. To the publicans (tax-gatherers) he said: Be just, collect only what is due. They had great opportunity for fraud. To soldiers he said: Do violence to no man: be true: be content with your wages. Violence, falsehood and avarice were the sins to which the soldiers were liable. John told none of them to quit their business, but to be kind, faithful and true.

III. John Points to the Messiah. Vs. 15-17. This was his mission and aim. The expectation of the people was aroused. They wondered if John were the Christ. He disclamed the honor. He contrasted his baptism with the deeper baptism of Christ—the water with the Spirit—the symbol with the reality. As we have seen, the real work of Christ for the nation or the individual was, and is, to save the wheat and burn the chaff. This is the object and process of regeneration. Jesus came as the Representative of men and submitted to the form, and afterward carried out the reality in the death of sin and the glorification of his humanity. He did it all to secure the salvation of mankind. We obtain it by following him.

Baptism and Temptation of Jesus.—Matt. iii. 13 to iv. 11.

(Lesson for Jan. 28.)

GOLDEN TEXT.—This is my beloved Son, in whom I am well pleased.—Matt. iii. 17.

COMPARE: Mark i. 9-13; Luke iii. 21, 22; iv. 1-13.

INTRODUCTION.—The lesson is supposed to include the account of the baptism and temptation of Jesus in Matthew and Luke, or the personal preparation of Jesus for his ministry. See why Christ was tempted, in Hebrews ii. 16-18; iv. 14-16. Temptation, suffering and victory are closely related. The lesson practically relates to the steps of preparation for the best life—obedience, having the Spirit, the

approval of God, and testing by temptation.

I. BAPTISM OF JESUS.—Matt. iii. 13–15. After John had been preaching and baptizing six months, Jesus came from Galilee to Jordan to be baptized of John. It appears that both John and Jesus observed the law in reference to the priests entering upon their temple work at the age of thirty years. —Num. iv. 3. Perhaps this law related to the time of mature and competent manhood. But the New Testament makes no such restrictions.

Why did Jesus wish or need to be baptized of John, especially seeing that it was the baptism of (or coupled with) repentance for the remission of sins. 1. It was an endorsement of John's claim. It said: John's baptism is of heaven, not of men. This seems against the claim that it was a Jewish ordinance—one of their traditional practices. 2. It was taking a stand on the side of righteousness against sin. It was making a public profession of religion. 3. The strongest reason is given by Jesus himself in answer to John's remonstrance. John felt the superiority of Jesus, and said: "I have need to be baptized of thee, and comest thou to me?" Jesus set aside John's reasoning, saying: "Permit this: for thus it becometh us to fulfill all righteousness." Does not this teach that the act of baptism represents full regeneration, which includes the death of all sin, and the rising into perfect holiness? How else could it fulfill *all* righteousness?

But how could this be true in Jesus, seeing he did no sin? The merit of his *doing* no sin lies in the fact that he was "made sin," that he took our sinful nature by his mother, and overcame sin in the flesh.—Rom. viii. 3; 2. Cor. v. 21; Heb. ii. 14; Rev. iii. 21. It is the glorious gospel—that in his Second Adam relation he stood for the whole race, having their sin, died to it, and rose free and holy. What was actually done in his death and resurrection, was done typically in his baptism. What was done in him, is ours when we follow him. "In that he died, he died unto sin *once* [not three times] and in that he liveth, he liveth unto God. Likewise do ye."—Rom. vi. 10, 11. Does it not become us to do it both typically and really, as he did?

II. JESUS RECEIVING THE SPIRIT.—Ver. 16. When Jesus had been baptized (once—the symbol of his one death and resurrection)—he went up immediately from the water. He was praying. Luke iii. 21. Then the heavens were opened unto him. His eyes were opened to see what is normally invisible to mortals, as in 2. Kings vi. 17. The Spirit appeared to him (and also to John (John i. 32–34) but not to the multitude whose eyes were not opened) in the form of a dove—a beautiful earthly symbol of his gentleness, tenderness, meekness and love. The coming of the Spirit on Jesus did not *make* him a Son, but it no doubt completed his growing consciousness of Sonship. It was the official anointing for his office. It pointed him out as the Son of God.—John i. 32–34.

III. THE FATHER'S TESTIMONY.—Ver. 17. There was not only a vision but a voice. While Jesus and John saw, perhaps the voice was heard by others.—See Matt. xvi. 16, 17. The Baptizer came to introduce the Messiah, but he knew him not (as such) until the Spirit pointed him out. The voice said: "This [on whom the dove appeared] is my beloved Son, in whom I am well pleased." This voice not only pointed out the Son, but it expressed the Fathers approval of all he had just done.

IV. THE TEMPTATION OF JESUS.—Matt. iv. 1–11. It was just after his baptism and he was full of the Spirit, an impulse from which, led or drove him into the wilderness, into solitude. Mark i. 12; Luke iv. 1. He was to be tempted, tried, tested, proved, and the

devil was God's agent for that part of the work. Luke says he was tempted forty days. There were three distinct forms of temptation—either the summary of the forty days' experience, or the final assaults at the close.

Jesus is before the tempter and us as a man. He is to be proved. The tempter appeals to his human traits. There could be no temptation if there were no natural human propensities on which to base them. Only on this account could he "*suffer* being tempted."—Heb. ii. 18. Only thus could he be tried "in all points, like as we are," and overcome. Heb. iv. 15; Rev. iii. 21. In order to a temptation there must either be something wrong in the thing desired, or in the suggested way of its attainment. Jesus' temptations were real. It was no sham fight. It was not a mere form. The victory was important—not only for himself, but for the world—because in this, as in his baptism, he stood as the Representative of the world, the Second Adam, the Unit of the whole. Adam was tried and failed, and his failure was the failure of the race. The Second Adam, being tried, conquered, and his victory was the victory of the race.

Jesus had just been announced as the Son of God. This high honor was made the ground of the devil's attack. There were three temptations, which, in substance, cover all the points of human temptation: (1) Through natural appetites, represented by hunger for bread; (2) The misuse of faith,—expecting God to fulfill his promises without the use of necessary means; (3) Ambition to gain power by wrong-doing.

On the first point, the devil said, "You are hungry; now prove your Sonship by turning the stones into bread." Jesus did as much in due time by feeding the multitudes; but he never used his supreme power for selfish ends. That is the devil's way. God's way is to work for unselfish good. Jesus answered the devil by Scripture: "Man shall not live by bread alone, etc. Truth and good are higher than natural gratification.

On the second point, the devil said: "If ye are the Son of God, you may run any risk you like. Cast yourself down. God has promised to protect you." Jesus again answered by Scripture. "Thou shalt not tempt the Lord thy God." He proved his Sonship by resisting such foolish suggestions far more than by yielding. The rule is: "Do right, and then trust in God."

The third point was strong: "God has promised you the earth and the nations; but I have control now; just worship me, and I'll give them up to you." This would be a short road to power. Do not men get political power usually by worshiping or serving the devil? Christ and his followers will obtain power over the nations by resisting the devil, not by yielding to him. "Thou shalt worship the Lord alone."

Failing in all points, the devil left Christ, and heaven's angels ministered unto him. Here is encouragement for all the tempted to stand fast for the right. God will reward and bless in due time.

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CONTENTS.

HOPE OF THE CHURCH 17
NOTES ON SUNDAY-SCHOOL LESSONS
Preaching of John the Baptist, (Jan. 21). 20
Baptism and Temptation of Jesus, (J. 28). 21
EDITORIAL ITEMS 24
EDITOR'S APPOINTMENTS 24
THREE TREES, (Poetry) 25
"OUR FATHER" 25
OBITUARY—BRAINERD 26
BY AND BY, (Poetry) 28
SIX GOOD OFFERS 28
EXTRACTS FROM LETTERS,
Dropping a Seed 29
Altogether Lovely 29
Milk and Strong Meat 29
IS HELL ENDLESS? 30

EDITOR'S APPOINTMENTS.

Jan. 21, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 26, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Jan. 27, and 28, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Feb. 4., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

Feb. 11. Open for special arrangement.

Those in the several localities seeing this, please tell others.—EDITOR.

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THREE TREES.

The pine tree grew in the wood,
Tapering, straight, and high;
Stately and proud it stood,
Black-green against the sky.
Crowded so close, it sought the blue,
And ever upward it reached and grew.

The oak tree stood in the field,
Beneath it dozed the herds;
It gave to the mower a shield,
It gave a home to the birds;
Sturdy and broad, it guarded the farms
With its brawney trunk and knotted arms.

The apple tree grew by the wall,
Ugly and crooked and black;
But it knew the gardner's call,
And the children rode on its back.
It scattered its blossoms upon the air,
It covered the ground with fruitage fair.

"Now, hey," said the pine, "for the wood!
Come live with the forest band,
Our comrades will do you good,
And tall and straight you will stand."
And he swung his boughs to a witching sound,
And flung his cones like coins around,

"Oho!" laughed the sturdy oak;
"The life of the field for me,
I weather the lightning stroke;
My branches are broad and free.
Grow straight and slim in the wood if you will:
Give me the sun and the wind-swept hill."

And the apple tree murmured low:
"I am neither straight nor strong;
Crooked my back doth grow
With bearing my burdens long."
And it dropped its fruit as it dropped a tear,
And reddened the ground with fragrant cheer.

And the Lord of the harvest heard,
And he said: "I have use for all;
For the bough that shelters a bird,
For the beam that pillars a hall;
And grow they tall or grow they ill,
They grow but to wait their Master's will."

So a ship of the oak was sent
Far over the ocean blue,
And the pine was the mast that bent
As over the waves it flew;
And the ruddy fruit of the apple tree
Was borne to a starving isle of the sea.

Now the farmer grows like the oak,
And the townsman is proud and tall;
The city and field are full of folk—
But the Lord has need of all.—*Selected.*

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"OUR FATHER."

OH, the wondrous depth of meaning in the word "Father" when applied to God! Who can fathom it? Only he who has realized in this life something of what it is to be a child of such a Father. It is in our Saviour's teachings that we see in clearest light this truth, not merely that God is like a father, but that God is a father. It is Jesus himself who takes us by the hand, leads us into the presence of God, and teaches us to say with bowed head, but uplifted heart: "Our Father which art in heaven." It is safe to say that no patriarch or saint of old ever thought of approaching God in that way. When they thought of God as Father, it was only as Father of the nation. It is for Jesus and his apostles to teach us that each and every believer may introduce his personal needs to God by saying: "My Father." Christ, in that form of prayer which he gave his disciples, has taught us that the very first words with which we begin our prayer may be: "Our Father." We would doubtless reason that to approach God acceptably we must first speak of his wisdom, his power, his glory. But Christ says, when we pray, say: "Our Father which art in heaven."—*Selected.*

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OBITUARY—BRAINERD.

[A PAPER has just reached me from Boscobel, Wis., recording the death of Nehemiah Brainerd, one of my long time subscribers. He peacefully passed away Dec. 9, at the advanced age of eighty-one years. "Funeral services were held at the M. E. church, Monday, Dec. 11, Rev. W. J. C. Bond, of the Congregational church, preaching the sermon."

We reproduce a part of the discourse, as given in the paper, bearing upon the life and character of the man.—ED.]

Again we have been called together to tender our sympathy to the living and to offer a tribute to the worthy dead. A well known form has been removed from our view. A man who for over thirty-five years has gone in and out amongst you has obeyed the voice of the infinite Master, and has passed to another state of being. A tender husband, affectionate father and kind grandparent has bid his dear ones farewell and left them to cherish his memory and emulate his character. It was my privilege to enjoy a close acquaintance with our departed Father Brainerd for over four years. In the aggregate, we spent many hours together in my home, engaged in conversation upon some phases of religious thought. Few men, perhaps, in this locality have read more incessantly or deeply than he. I recall the pleasure it seemed to afford him, when something in the current literature was strongly corroborative of certain views we had discussed before.

Amongst the studies that he for years with deepest interest pursued was that of the present condition and the future providential disposition of the Jews. He saw a great divine purpose running through the events of their unique history, and believed that one of the greatest forces to bring the world to the feet of Jesus Christ would be the re-establishment of Israel in Palestine with a policy full of Divine teaching and a religion strictly Christian. He saw the movement now among the "dry bones" and rejoiced to feel that "bone would come to bone," that the Jew would be grafted in again and Israel be saved. And when this should occur he believed Divine truth would speedily permeate human life and the millennium be shortly ushered in. Not until Israel was firmly established, nationally and religiously, did he believe this dispensation could end.

For several years it has been quietly said among the friends of the Jews that a Jewish temple, according to the measurements and plans given in the Bible, was being built under the supervision of suitable architects, each having a part of the structure to prepare in his city, and that soon the whole would be completed and ready to be brought together at Jerusalem and erected "without the sound of a hammer." We had frequently talked together about this temple and the "Light," The last pamphlet he gave me for examination contained this significant paragraph:

"Brother Kirkham tells us that when in Europe recently he was brought in contact with certain Jewish bankers to explain some inventions in tile making; and that incidentally he found an opportunity to explain God's plan of the ages, mentioning also that the due time had come for the restoration of divine favor to Israel. To his surprise his hearers manifested deep interest and said that what he had said was in many respects closely in harmony with their own views. They then voluntarily sent with him an escort and showed him at a private marble yard, kept secret from the general public, columns of very fine marble in preparation, they said, to form parts of a grand temple to be built at Jerusalem. The parts are being prepared according to draughted plans, and each stone is numbered to indicate the place for which it is designed."

I recall with what a spirit of expectation he anticipated the closing up of this thousand years. The 100 years now left he thought sufficient to develop all the great things which have been begun in the Christian era. Now let me say such thoughts are not crude or visionary, but seem to be the soundest reason. After the amount of preparatory work that has been accomplished, the vantage ground now occupied, the forces at command, the hindrances removed God's purposes more clearly understood, surely the next 100 years will equal in their power of accomplishment a thousand or more of those that are gone. All this our most thoughtful Father Brainerd believed with all his soul. In the eighty-one years that he had lived, how much of this progress in the world and the church he had seen! It is indeed another world—a new world in fact. The changes have been so gradual that few can fully appreciate their extent. When one reaches that period in life when memory is more lively than anticipation, when the powers that once dealt with human activities are weakened, the aged can carefully review the years gone by and wonder at their results. The journey of weeks or months, for instance, is lessened to as many days. That tiresome journey westward, undertaken by Father Brainerd and family, who were among the first to pass through the Erie canal—a journey requiring then six full weeks is now accomplished in ten hours. So is the world in all its departments, prophecy indeed of some great perfection designed by its infinate Creator. He saw the progress of the Christian church, and was ever ready to give glory to God for what was being done. Few missionaries had left for foreign fields when he was born. He has followed the gospel harbingers to heathen lands and has rejoiced to see India, Africa and the islands of the sea gradually coming under the sway of the Prince of Peace; has seen many heathen practices become obsolete; idols, one by one, rendered powerless to influence their former devotees and Christ installed to take his rightful place. Father Brainerd has seen Christendom obtain the ascendency in the government of the world—the influence to control the destiny of man, pass to the people who will give a Christian civilization and a church that will conserve the eternal well being of mankind.

Many men live out their days without a consciousness of the deep meaning of human movements, but Father Brainerd saw, in all these events, the hand of God. He saw in the character of God all the elements of an infinitely loving Fatherhood. He possessed a larger hope than do all men regarding the future destiny of the race. It was born of the wide sympathy he entertained for his fellows.

As he talked of the Mount of Transfiguration he intimated that Moses and Elias were disclosed to the sharpened, spiritual perception of the disciples, rather than visitors to earth from a far-away paradise. When Elisha prayed that his servant's eyes might be opened he saw; and behold the mountain was full of horses and chariots of fire round about Elisha. These were already there, Father Brainerd thought, but the vision was conditioned upon the spiritual perception of the young man. But the time has at length come to him when God will have given him satisfaction regarding the deep things that exercised his mind. No longer loaded down with the material body, and suffering from the limitations of the earthly life, but in the spirit and with God, face to face, he will have unfoldings which I am satisfied will give him delights he knew not while he tabernacled in the flesh with men. He was withal a believer in the gospel of the Son of God

and relied on the mercy of God, through Christ, for personal salvation. His life illustrated his acceptance of the Christ, not only as a Saviour, but as a Teacher and Example.

With such a belief and such a life he has died in the Lord.—*Dial-Enterprise.*

BY AND BY.

By and by our baby treasures
Will be little ones no more;
By and by, for other pleasures,
They will leave our cottage door.

By and by our sons and daughters
May be scattered far from home;
Some may cross the deep blue waters,
Far in heathen lands to roam.

By and by a precious flower,
Blooming in our home today,
May be snatched, by death's cold power,
From our loving hearts away.

Glad we'll be if some live near us,
With their children, fond and fair,
Prattling 'round to tease, or cheer us,
Thus to drive away dull care.

By and by they'll sit and listen
To the organ's mournful sound;
How their eyes with tears will glisten,
While our friends go marching round—

Looking at our pale cold faces,
As unconsciously we lie;
Other ones will fill our places,
When we're gone,—yes, by and by.

By and by a glorious morning,
Free from sorrow, pain and sin,
Peace and love his face adorning,
Christ, our Lord, shall usher in.

Then there'll be no lonely hearted,
None shall weep, or mourn, or die;
Then we never shall be parted
From our loved ones, by and by.

JULIA M. ROWLEY.

January 1st. 1900.

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☞ SEND US a good big list of names for Sample Copies of the HOPE.

EXTRACTS FROM LETTERS.

Dropping a Seed.

DEAR SIR, and I also feel like saying, Dear Brother in Christ: Some time ago, I think in 1897, by some means you got my name and address, and sent me a little booklet named, "God's Triumph." I read it but was blind to its import then. So I laid it away with my keepsakes, until a short time ago I hunted it up and studied it according to Father's blessed Word; and, oh! what a blessing I have found the little book to be to me.

I find another book advertised on the back of it that I want—THE PERFECT DAY. I inclose the price—30 cents. Please send at once. Your brother seeking for light, A. H.

DEERFIELD, MO.

Altogether Lovely.

INCLOSED find $5.10 for books and tracts as follows: * * *

We have now entered the new year. May it prove a blessing to all concerned.

I have just received the HOPE for Jan. 1, and it has afforded me much pleasure. May the good Father bless and keep you faithful in his service as a messenger of the good tidings which shall be unto all people in God's due time—"the ages to come." May he bless you with a clear understanding of the joyful message, and open the way whereby the good news may come to all who have ears to hear—that God is selecting a little flock during the absence of the blessed Redeemer, to be associated with him after his return from the far country—heaven—for the purpose of bringing both the living and the dead into harmony with our dear Father in heaven, who has devised a wonderful plan whereby "his banished might return" and enjoy his favor—eternal life through Jesus Christ, the sinner's Friend—the fairest among ten thousand.

He is my Beloved, and I am his. He is white and ruddy. His locks are bushy, and black as a raven. His eyes are as the eyes of doves, by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices as towns of perfumes: his lips like lillies, dropping sweet smelling myrrh. His mouth is most sweet: yea, he is altogether lovely. His left hand is under my head, and his right hand doth embrace me. He is my Beloved, and he is my Friend. He is my Redeemer and Saviour. "I found his words, and I did eat them, and they were unto me the rejoicing of my heart;" and they were in my mouth as honey for sweetness. A. B. O.

FREMONT, O.

Milk and Strong Meat.

I WOULD like to write a few words of greeting to the readers of the HOPE.

"Favor to you, beloved, and peace, from God our Father, and the Lord Jesus Christ. Blessed be that Father of mercies, and God of all comfort, who comforts us in all our afflictious, in order that we may be able to comfort those in every affliction, through the comfort by which we ourselves are comforted by God."

As we have come to the close of another eventful year, and the beginning of the new, we are reminded of our very pleasant duty in renewing our subscription for the continuance of the HOPE messenger. We are indeed glad to know the Lord is still leading in its publication, and that through its teaching the babes as well as the adults can find spiritual food, as it deals—with care—with the milk, as well as the strong meat of the word. Thus it is giving meat in due season to the elect of God, who are being prepared as a first of the present harvest; for the harvest is the end of this age which is fast passing out.

It is also sowing the precious seed of gospel truth for the incoming age. And to the conception of those who are care-

fully watching the progress of light, it is noticeable that it stands *alone*, as it were, for the *whole* truth, in teaching the full salvation and complete victory of Christ in carrying out the plan of God,—making it a messenger of hope indeed, and a light shining in a dark place or time.

Then let us do what we can to send its cheerful pages, and other publications by the same writer, to as many as will read. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Let us do all to the glory of God, spreading these deeper truths to those who can see, and doing deeds of kindness to the needy and unfortunate.

Reform, and building up, are in order everywhere; and what class of Christian people can work more intelligently and powerfully than those of the larger hope? We can understand the true relation of man to his Creator. Thus we are not working in the dark, with eyes blinded as to the times and seasons, nor as to the final victory, through Christ. We know that every advanced thought, toward the kingdom principles, that we can impress upon the minds of those we meet and talk with on these lines, count in their future interest. The earth is full of ominous forebodings, and it is not difficult to bring the mind of any candid thinker to see the hand of God is over it all. We do not have to tell them of the dark side of the picture. They only have to read the daily papers for that. But we may tell them of the bright side of this dark cloud, as it is taught in PERFECT DAY and DAY DAWN.

May God help us to be faithful over what he has given us, that we may gain more light, more strength, and become more righteous and holy, as he is holy. And may we be happy all the year. Our happiness consists in doing the will of our Father, in looking after the good of humanity, doing as we would others should do to us. If we do these things, his blessings follow. M. A. FINK.

DETROIT, MICH.

IS HELL ENDLESS?

I HAVE been interested in the discussion of the "hell" question in the local paper of a neighboring town. The editor of that paper started it. He had heard a criticism of Eld. A., who, it was reported, had said there is "no hell." The editor understood this as meaning "no everlasting burning hell," and expressed himself quite vigorously against such a hell. He said he was not posted on the subject, but he knew that to believe in it did not make men honest and good, and that the best citizens were not "the most anxious to believe in an everlasting burning hell."

The Methodist minister of the place replied to the editor, defending at considerable length the possibility, at least, of an endless hell, without attempting to give any Bible proof. I was requested to write an article in reply, and did so under the above heading. Thinking it might have some interest to HOPE readers, I here reproduce it.

Dear Sir: I too am interested in the success of your paper, and in the present and future well-being of its readers; and am therefore interested in the discussion of the "hell" question, as it has appeared in your columns. May I, too, express my thoughts?

If Eld. A. said he thought there is "no hell," from what I know of him I am quite sure he meant no "future hell of endless torment," such as is believed in by some of our readers. And this seems to be the way you understood his statements. And as he is an avowed believer in the "non-resurrection" of the wicked, it would not be misrepresenting him to say that he is

not a believer in any doctrine of future conscious punishment. But he is a believer in the endless punishment (?) in the hell (hades) of non-existence. In other words, he holds to and teaches the doctrine of hopeless annihilation at death of all who die out of Christ. This, to say the least, would be an easy kind of a hell, or punishment:—more merciful than a hell of endless torment. But, if I may express my opinian concerning such a judgment, it realy places the endless punishment on the righteous—those who are to live on eternally, and who alone could suffer the loss of their dear ones—and not on the wicked at all. It seems strange how any thinking person can speak of the "eternal punishmeut" of what does not exist. I fully believe that the Christian life is by far the happiest life in the world; and if I could have my choice I had rather be sniffed out of existence at death, than to be one of the few to live eternally without the companionship of the many loved ones of earth. But the Lord will have his way; and by the inspired John, he has said the time is coming when there shall be no more death—death being swallowed up of life,—hence, I do not accept the theory of endless death.

I admire your candor is saying that you do not know whether there is a hell or not—an "everlasting burning hell," you explain. I honor your independence in saying what you think, and your advice is good—to live so as to gain Heaven. Better indeed, to "approach the pearly gates with the love of Heaven than the fear of hell." Whatever may be said of your logic, or your expressed indifference as to learning (by experience, I suppose you mean) that there is a hell, it is still true that "the best and most humane citizens" are not the most "anxious to believe in an everlasting burning hell." And while there may be exceptions to the rule, it is commonly held that hell is for "the other fellows," and not "for me or mine." When our loved ones die we are quite sure to cling to some gleam of hope, even if it be like a drowning man catching at a straw.

Allow me to say that I am pleased to note the moderate and kindly manner of Bro. S's review of your editorial. He objects to your bluff way of expressing the truth by the "red handkerchief" and "gobbler" illustration. But some of us have lived long enough to know that to deny the dogma of an everlasting and hopeless hell will bring the anathema of some of the churches upon a minister quicker than almost anything else. A Christian character and life will not save him from the penalty of such "heresy." But I am glad to admit that there is a change for the better in several denominations, including the Methodist.

You well say that Bro. S. "evaded stating his opinion whether there is an everlasting hell or not." He quotes no Bible to prove it. His quotation from Byron does not prove that even the dissipated poet expected such a fate. He was speaking of the present, not of the future. And if all the profligate, all the infidels, all the drunkards and all the liquor dealers, combined, (to which Bro. S. refers) gave their testimony on the side of hopeless and endless suffering, their evidence would be no better than their character. It would only prove the mighty influence of the dark-age theology, which is fast losing its hold on the ministry of the leading churches.

It is not long since the majority of ministers taught the doctrine of an endless hell in literal fire and brimstone—overlooking the fact that pain is caused only by a process of consumption. A body or a soul that would not consume would be as comfortable in the fire as anywhere else. But now the literal fire theory is practically obsolete. Now it

is "the pangs of a guilty conscience" But mental pain is also killing. And it is certainly true that the worse a man is, the more seared his conscience and the less it hurts him.

Many have taught, and still teach, that even one sin not repented of before death would bring the victim into a state of hopeless woe; but now the doctrine is modified, and it is because the sinner goes on sinning eternally, that he will be punished eternally. Bro. S. seems to hold this view. This would have been heresy some time ago. I agree that if sin will continue eternally, then punishment will also continue eternally. I agree that, by Divine appointment, punishment always follows sin—both now and hereafter. And there can be no salvation in sin in any world. Jesus' mission is to save from sin—not the sinner from punishment. God will forgive the penitent sinner in any world. There is no Scripture that limits repentance and salvation to this life. I know of a prominent Methodist bishop who said that "a continued probation (after death) is one of the fundamentals of the Methodist church." Perhaps he put it too strongly; but there are many in that church who hold that only sin separates from God—that physical death is only an incident in human experience, and that it does not fix character either for weal or for woe. On this premise they can at least build a doctrine of "eternal hope."

Such teaching is far better than the old theology of the dying creeds, and it is a step toward the older Bible doctrine that the mission of Christ is to destroy all the works of the devil, to make an end of sin and bring in everlasting righteousness; to seek and to save the lost; to draw all unto Himself: to destroy Satan's kingdom, overcoming sin by the power of righteousness, and destroying death by the power of his resurrection. Hell translated from "hades," means the death state, which is to be destroyed; and hell translated from "Gehenna," is God's way of burning up sin and all moral corruption, even as in type, it destroyed physical corruption. John, seeing the completed work of Christ, fortells a sinless, painless and deathless world.

The Adventists believe in the destruction of sin and pain by the eternal death of the sinner, which perpetuates death. The old theology of the creeds teaches the destruction of death by perpetuating the sinner and his suffering.

If the doctrine of eternal death is true, John was wrong when he said, "There shall be no more death." If the doctrine of eternal suffering is true, John was mistaken when he said, "There shall be no more pain."

I believe John was inspired by the Spirit of Christ and that all for whom he died (Heb. ii. 9) will be saved from sin, pain and death. Then death and hell shall be no more.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

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☞ DID YOU GET THE HOPE FOR JANUARY FIRST? If not, let us know, and we will send you one.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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WHEAT AND CHAFF.

A BROTHER (G. C. S.) asks: "Does not the word 'chaff' (in Matt. iii. 12) stand for sin? Was not the fire to burn up, destroy, do away with sin?—'Gather the wheat [the souls] into the garner; but burn up the chaff' or sin."

It seems to me that in John's language, "chaff" does not mean sin, but a class of people; and that the "wheat" also meant a class of people. These two classes constituted the Jewish nation, to whom John the Baptist and Jesus came. Their work was dispensational—not final. It was the harvest of the Jewish age—a work of division and separation. Two figures are used in the passage. Men are first represented as trees. Good men, like good trees, bore good fruit. The ax (the judgment test) was laid unto the root of every tree, and all that did not bear good fruit were cut down and cast into the fire—the judgment that destroyed the nation. In the second figure, the few who were ready for the Master's use, were compared to ripened wheat, and the multitude who were not ready for Christ, were compared to chaff, and were cast into the judgment fire.

The coming of the Lord was the great test. Under still another figure, those who were ready to receive him were called sheep. "My sheep hear my voice." They knew him and received him as their Shepherd.—John x. To as many as received him, he gave power to become sons, instead of slaves. But the great majority received him not.—John i. 11, 12. Because of this, the nation was left desolate, and given over to the fiery judgment, which came by the Roman armies.

The "wheat," (like the good "trees" and the "sheep,") meant those of the Jewish nation who received the Messiah, as introduced by John the Baptist, and, becoming disciples of Christ, were gathered into the gospel church; and the "chaff" meant the masses of the Jews who did not receive the Messiah, and as a nation were given over to destruction. The fire (God's agency for the destruction of the

Jewish nation, city, and polity) was "unquenchable" because it could not be put out. Like any other unquenchable fire, it went out when its work was done—the fuel being consumed. John spoke of the fire as the wrath to come.—Matt. iii. 7. And Paul says of the Jews, that they both killed the Lord Jesus and their own prophets, persecuted Christians, pleased not God, and were contrary to all men; and that "the wrath *is* come upon them to the uttermost."—1. Thess. ii. 14-16.

The idea that John's language had reference to the final judgment and destiny of all mankind, has led a large class of Christians to believe in an endless hell of suffering, another class, to believe in the total and hopeless destruction of the wicked, and still another class (of which Bro. S. is one) to call the wheat the soul, and the chaff sin, in order to make the passage harmonize with the doctrine of universal salvation. These three classes of believers have naturally fought each other. To some of us it seems clear that John (or the Spirit that inspired him) had no reference to the final destiny of mankind, but to the then impending change of dispensation, and the overthrow of the Jewish polity. It should be borne in mind that Jesus and the apostles spoke of recovery after destruction.—Matt. xxiii. 37-39; Luke xxi. 23, 24; Acts iii. 21; xv. 16; Rom. xi. 25-32.

But the national application of the great law of judgment does not preclude a personal application. It seems clear that the Lord deals with each person in due time, as he dealt with the nation. All must come under the judgment of Christ, as they have come under the judgment of the law. The law condemns both sin and the sinner; but the judgment of Christ condemns sin and saves the sinner. This law of judgment was exemplified in Christ—the purpose of God in sending his Son in the likeness of sinful flesh being to condemn (or judge down) *sin* in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Rom. viii. 3, 4. The principle of judging down sin and saving the sinner is realized in every Christian—every one who is brought under the judgment of Christ. And as the church is judged in the present life, the world shall be judged in the future. And the Lord (the victorious ones being with him in his work—1. Cor. vi. 2, 3) shall not fail nor be discouraged, but shall send forth judgment unto victory. Matt. xii. 20.

In this personal judgment, it might not be inappropriate to call the person — God's own work — wheat, and sin—the work of the devil—chaff. "For this purpose the Son of God was manifested, that he might destroy [sin] the works of the devil."—1. John iii. 5-8. God will surely save his own work— man—and burn up sin—the enemy's work—with unquenchable fire. As long as sin lasts, or as long as a sinful nature lasts, the consuming fire (God's hell fire] will last. Whatever is worth saving will be preserved and perfected, and only the useless will be destroyed. This great principle of the gospel—or Christ's law of judg-

ment—was illustrated by the burning up of corrupt and useless things in the valley of Hinnom. No living thing was put there to be tormented; but the useless was subjected to fire and worms to be consumed.

No Life For The Wicked.

ONE of my readers, whose letter is by request not published, is interested in the larger hope, loves to think that God is able to subdue all things to himself, loves to read the many precious promises of the Word, and thinks many Scriptures have been explained in harmony with God's love for all his creatures, but asks for an explanation of Ezekiel xiii. 17-22, especially the last: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

It is well to look at the circumstances. The chapter is a denunciation of certain "prophets of Israel," who prophesied "out of their own hearts," (ver. 2) instead of being sent of God to speak his word. Some of these false prophets lived in Judah, and others among the captives in Chaldea. Their peculiar sin consisted in seducing God's people into idolatry, and encouraging them to disregard God's words, by assuring them of peace and prosperity, at the very time when the divine judgments were about to be poured out upon them.—Vs. 10-16. They saw visions of peace for Jerusalem when there was no peace—but impending calamity. These and the fortune-telling women (vs. 17-23) ignored the distinction between right and wrong; for gain, "to slay the souls that should not die, and to save the souls alive that should not live," by lying. They not only encouraged the wicked for gain, but denounced the righteous, who would not bribe them. Thus by their lying divinations they made the heart of the righteous sad, and strengthened the wicked by promising them life—temporal life, with its best blessings.

The true prophets of God never made it appear that right-doing would bring a curse, nor that wrong-doing would bring blessing. They taught that all the calamities that came on Israel were the result of disobedience to God's law. This is why they were carried into captivity. But the true prophets also foretold their return from captivity in God's appointed time. Anyone who had dared to teach that there would be no recovery from Babylon, would have been branded as a false prophet, as certainly as the one who said their sin was not the cause of their captivity. The heart of the righteous was not made sad, but exceedingly glad, by the assurance of deliverance.

We are well aware that this denunciation in Ezekiel is by some thought applicable to the larger hope teachers. But it is never so used by those who understand their teaching. They do not make the heart of the good sad by threatening them with a curse. Neither do they teach that life will be given as a reward of wickedness. They do not in the least degree

weaken the word of God that "The wages of sin is death," or that the broad road leadeth to destruction—of which death or destruction the ancient captivity was a shadow. But they rejoice in the assurance, and make many of the righteous glad thereby, that he who on account of sin turneth man to destruction, also says, by his redeeming grace and power revealed in Christ, "Return, ye children of men."

How long, O Lord, will it take thy people to learn that though "the wages of sin is death," (and it has passed upon all), yet to the same all, "the gift of God is eternal life, through Jesus Christ our Lord?" And when will they be able to understand that the *spirit*, or deeper meaning, of the ancient, national captivity and deliverance is, death by sin and restoration by Christ?

This truth does not encourage sin. Right being and right doing are better than being and doing wrong—better on their own merit. It is true that men who are dead in sin do not consider these things. But when they are alive enough to appreciate the truth, the goodness of God leadeth them to repentance. —Rom. ii. 4. There is no such thing as life for the wicked. Sin and death are always conjoined; so also are righteousness and life. But it is the gospel that Christ's righteousness and life are and shall be all-prevailing. "The grace of God that bringeth salvation to all men hath appeared," and it teaches to deny all ungodliness, and to lay hold upon all that is good and true. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

LET US REASON TOGETHER.

Reply to "Is Hell Endless?"

EDITOR SANILAC CO. TIMES,

Dear Sir: I have read few articles in the *Times* with greater interest than that of Elder Paton's in your issue of Dec. 15. Yet this article seems to me to be far from convincing, and, like my brother, I am too much interested in a proper settlement of this question to refrain from asking space in your valuable paper for a reply.

It gives me pleasure to note first the points in which we are agreed. We are at one in repudiating the doctrines of Elder A. and his school, though we would arrive at that result by different ways. I have also to thank Elder Paton for his fair and candid interpretation of my position in this question. I believe and contend, as he says, that the lost sinner will be punished forever because he sins forever. Whoever may find any difficulty in construing my former article, Elder Paton has found none. I feel sure that I interpret him as fairly when I understand him to deny the possible ruin of any soul, no matter how wicked, and to teach that all will be reclaimed and eternally saved by and by. Let me quote, moreover, with much approval, some sentences from my esteemed opponent's pen. He says: "I agree that if sin will continue eternally, then punishment will also continue eternally. I agree that by Divine appointment punishment always follows sin, both now and hereafter." In common with all readers of the *Times*, I am much indebted to Bro. Paton for his frank concession of this point. As all may

see, it simplifies the argument greatly and it only remains to show that sin is forever possible to make possible also an eternal hell; while on those who deny this, it rests the burden of proof that a time will come when not only the vilest of mankind, but the devils also, whose existence is clearly taught in the New Testament, will be made holy and pure.

I must say, on behalf of my co-religionists and myself, that it wrongs us greatly to say that we are "anxious to believe" in everlasting punishment. We are, rather, forced to believe in this by reasons gathered both from philosophy and Scripture. Some of these reasons I will now set forth. It remains to be seen if Elder Paton can explain them away.

In the first place I can not see how anyone can deny the possibility of everlasting sin and consequent punishment, who believes in the freedom of the will. As a matter of experience we see men exercising their will-power now in the free choice of evil rather than good, although they know in advance that "the way of the transgressor is hard;" and if the will is free, no power whatever can prevent their doing so in the world to come and forever. If the will is free, and our most primary intuitions assure us that it is, even God cannot sever the sinner from his sins independently of his own free choice. To quote from Lyman Abbott: "The question is not, will a merciful God save men from suffering, but can He save them from their sins?" And Bro. Paton also agrees that "If sin will continue eternally, then punishment will also continue eternally." If he believes as I do, that men have the power to choose right or wrong, he must, if he would be logical, believe, at least, in the possibility of an everlasting hell.

On the other hand, it would help him but little to deny the freedom of the will as some do. For if the will is not free, then God can save men at any time, and at one time quite as well as another, from all their sins and sorrows, independently of themselves and any choice of theirs in the matter. But why does He not do so now? Is it probable that for no reason whatever, He will yet do what he has all along refused to do, though perfectly able? That would be to assert that He is as changeable and capricious as the most fickle of men. We are either free or we are not free. Bro. Paton may take his choice, and on either horn of this dilemma his system of doctrine is impaled.

If it should be said in reply that the doctrine of the freedom of the will lays the foundation of an eternal hope in the possibility that men may at any time in the world to come will to do right and so begin a better way, the answer is this, that we are taught in Scripture that the persistent exercise of the will in an evil cause, results in such a hardening of the heart as to make any desire for salvation impossible. Compare Prov. i; Isa. vi. 9, 10; Matt. xiii. 15; John xii. 39, 40; 1. Tim. iv. 2.

But the difficulties with Elder Paton's teachings do not end here. I understand that he believes that while wicked men will be punished for a while in the world to come, they will afterward be reclaimed.

Let us look into this. God will never sentence a sinner to banishment from His presence and afterward recall him while he is no better man. It is not a question of enduring so much penalty as a desert for sin, but if the sinner is sent to a place of punishment after death, he will never get out till he comes out a good man and fit for Heaven. To this, I understand, Bro. Paton agrees, but the sinner has already braved the dangers of a sinful life, resisted the force of truth, Divine mercy, and the strivings of the Spirit of God. Will it be said that the punishment to which he is now subjected will succeed where all these have failed, and that what the sufferings of Christ and the blessed agencies of the gospel have been quite unable to do in this life, will be amply achieved in the world to come by the suffering of the sinner himself? Will we be told that while "the fear of prison never made a man honest," suffering in hell will make him holy and fit for Heaven? Punishment has no tendency to create character. If it had, the graduates of our penitentiaries would be shining examples of sainthood not to be found elsewhere in our land.

Bro. Paton reminds us that "when our loved ones die we are quite sure to cling to some gleam of hope, even if it be like a drowning man catching at a straw," and thereby he calls up more than one strong argument against his doctrines. A plain statement from Christ, one that could not be misunderstood, that every one would yet appear in heaven, would certainly bring great comfort to many who are without this solace of hope. Why, then, did he not say this so plainly that no one could ever have any doubt in the matter? Only because it wasn't true. If every one goes to Heaven at last, our Saviour came far short of the ideal as a Comforter of the human race, for the most careless reader of the Bible knows that no such assurance ever came from his lips.

On the contrary, he taught the doctrine of everlasting punishment in terms quite unmistakable. He said of Judas, "Good were it for that man, that he had never been born." Has Judas been in Heaven these eighteen hundred years? He spoke of a "sin against the Holy Ghost," which if any commit "it shall not be forgiven him, neither in this world nor in the world to come."—Matt. xii. 31. Such are plainly excluded from Heaven forever, and it is not clear but that every lost soul commits this sin. In every one of his parables in which the final condition of the impenitent is typified, their case is looked upon as beyond remedy. The foolish virgins are left knocking at the door in vain, the despisers of the king's invitation are destroyed by his armies while in the parable of the rich man and Lazarus, the rich man "lifts up his eyes in hell, being in torment," and finds between himself and blessedness "a great gulf fixed."—Matt. xxii-xxv; Luke xvi. Let me point out here the weakness in Elder Paton's reasoning against the possibility of endless pain. Pain in any form or in any degree has no tendency to destroy our personality, but only to diminish our powers. That the powers of the impenitent lost, mental and spiritual, will, in the world

to come, as in this, be greatly crippled by sin and its consequences, may not only be conceded, but looked upon as highly probable. This makes belief in their final restitution the more unreasonable.

I have been a Methodist all my life, but I have never heard of the erring bishop and his rash statement as cited by Bro. Paton. I think I may ask that should he respond to this article, he will name this bishop and give the occasion of the utterance in question, for I fear that my brother is mistaken in this. But if not, the bishop's statement no more than anyone's else, would not prove anything. Let us try conclusions by the plain word of God and that alone.

There is, I believe, no question at all among Christians as to the purpose of our Divine Saviour's mission to this fallen world. He died that he might bring us to God. And it is equally true He died for all, that "whosoever believeth in Him should not perish, but have everlasting life." Yet he was known to weep bitterly because this holy purpose was steadily balked by the resolute impenitence of man. "How oft would I, and ye would not." Unless we are prepared to deny utterly the freedom of the human will, we cannot argue that because God delights in the salvation of the lost, all will turn unto Him and be saved. Can anyone doubt that God wills that all men should be holy and happy in this present world? Are they holy and happy in consequence?

If "hell translated from Gehenna" is a place where "sin and all moral corruption are destroyed," it might be a good place to be, a place where we all ought to be anxious to go. But, in reading my Bible, I have never found where we are exhorted to strive to enter into hell fire, whether "translated from Gehenna," or anything else, but rather it is a fate which we should use strenuous effort to avoid. "If thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire,"—(in the Greek "the Gehenna of fire."—Matt. xviii. 9.) As for Bro. Paton's rendering of "Hades" I have only to remind you, readers, that it is in "Hades," translated "hell," that the rich man "lifted up his eyes being in torment." He was in torment and a place beyond the grave. Little did it matter to him what the Greek name of the place might be. For purposes of doctrine it matters as little to us.

If your readers will turn for a moment to the place (Rev. xxi. 4) where John says "there shall be no more pain," and "no more death," they will see at a glance that he is speaking exclusively of Heaven. Now we all believe that there is neither pain nor death in Heaven, so, confessedly, there is no room for argument here. While their Bibles are still open, if they will read a few verses further in the same chapter, they will find this passage. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." If there is no truth at all in this statement, either literal or figurative, the sooner we give up any confidence we may have in the Bible the better it will be. If they will look at the last verse in this same chapter, they will find there certain classes absolutely debarred from entering into Heaven. Only those whose "names are written in the Saint's book of life" may enter there. If there are and can be others, this statement is puerile and meaningless to the last degree. Will Elder Paton tell us that such is the case? and in the last chapter of the Bible, as the final result of all things, we are assured that "without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." They are without the gates; no hope is offered that they will ever be within. I remain, Mr. Editor, Yours sincerely, A. M. STIRTON.

—*Reprinted from Sanilac County Times.*

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THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages; paper cover, 10 cents.

CONTENTS.

WHEAT AND CHAFF 33
NO LIFE FOR THE WICKED 35
LET US REASON TOGETHER 36
EDITORIAL ITEMS 40
EDITOR'S APPOINTMENTS 40
NOTES ON SUNDAY-SCHOOL LESSONS
The First Disciples of Jesus, (Feb. 4) 41
Jesus and Nicodemus, (Feb. 11) 42
EXTRACTS FROM LETTERS,
Better and Better 45
Tied to Creeds 45
Timely Help 45
Corrective and Reformatory 45
What God Hath Wrought 45
What She Was 45
What She Is 46
A Word from Bro. Chase 46
Bible Versus Evolutionary Theory 46
Trusting in the Lord 47
A Great Comfort 47
Showers of Blessing 47
Father is Rich 47
WORLD'S HOPE MISSION 48
SIX GOOD OFFERS 48

EDITOR'S APPOINTMENTS.

Feb. 4., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

Feb. 11. Chicago, Ill., World's Hope Mission, 358 W. Van Buren St., near Centre Ave., at 3:00 and 7:30 p. m.

Feb. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 23, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Feb. 24, and 25, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

THE SABBATH is made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.

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OUR new 16-page tract called BIBLE PROGRESSION giving an outline of the plan of the ages, is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.

NOTES ON SUNDAY-SCHOOL LESSONS.

The First Disciples of Jesus.—John i. 35-46.

(Lesson for Feb. 4.)

GOLDEN TEXT.—They followed Jesus.—John i. 37.

READ John i. 19-51; Isa. liii. 7; 1. Pet. i. 19.

INTRODUCTION.—The lesson properly includes the account of how Jesus gained his first five disciples (John i. 29-51) and of their first journey to Cana and Capernaum.—John ii. 1-12. The first disciples of Jesus had been disciples of John. The Lord gave more light to those who used well what they had, and chose for his apostles those adapted to his work and plan.

From John i. 15 to 34 we have the testimony of John the Baptist concerning Jesus. "This is he, who coming after me is preferred before me: for he was before me." "Grace and truth came by him; he revealed the invisible God." John humbly confessed: "I am not the Christ." He took not the honour of being great, as men count greatness; but it was a great thing after all to be the "Voice," saying: "Prepare the way of the LORD." An important and suggestive contrast is made in the words: "I baptize with water; he shall baptize with the Holy Spirit." Did John say more than he knew, in the words he applied to Jesus: "Behold the Lamb of God, which taketh away the sin of the world?" It is a broad statement, not encumbered with ifs or doubts. John says the way he learned that Jesus was the Christ and the Divine Baptizer was by seeing the Spirit coming upon him in the form of a dove. He said: "I saw, and bare record that this is the Son of God."

I. FINDING OF ANDREW AND JOHN. Vs. 35-40. Jesus has been introduced in the right way. He entered by the door into the sheepfold. He is now ready to begin his ministry. He needs helpers who believe on him. It seems most natural that he would find them among the disciples of John, who had introduced him. It appears to have been the next day after the return of Jesus from the wilderness, or, at least, the day following John's interview with the Pharisees, (John i. 19-28) that John saw him, and again pointed him out as the Lamb of God, to two of his disciples who stood with him. These two immediately followed Jesus—ceased to be John's disciples and became the disciples of Jesus. They were thus promoted — passed up to the greater Teacher. John might naturally feel the loss of some of his best disciples, but he afterward said: "He must increase, but I must decrease." Thinking rightly, his joy would be fulfilled in this promotion.—John iii. 29, 30.

When Jesus saw the two disciples of John following him, (aware of their purpose, and as if to make their coming easy and welcome), he turned in a friendly way and said: "What seek ye?" They said, "Rabbi," (a Jewish title of honor, meaning, Master, or Teacher), "where dwellest thou?" They referred to his temporary home. Their question implied a desire for further acquaintance, if he were willing. His answer was encouraging: "Come [with me], and ye shall see." Jesus is always ready for closer fellowship with those who want it. They came, and spent the day with him. The tenth hour by Jewish reckoning was between 3 and 4 o'clock p. m; by the Roman method it would be between 9 and 10 o'clock a. m. John was in a Roman province—Ephesus—when he wrote this. It seems that the expression, "that day," implies the earlier period. Who of us would not have enjoyed such a visit with Jesus? Who would not like to know what he said to them?

Andrew was one of the two who that day followed Jesus. He was Simon's brother. The other one was probably John, who wrote this account.

II. PETER BECOMES A DISCIPLE.—Vs. 41, 42. Very little is known of Andrew's life. But he immediately (after

his visit with Jesus) set about finding his own brother Simon, and—no doubt with great enthusiasm—said: "We have found the Messiah"—the Christ—the Anointed One. "And he brought him to Jesus." This was perhaps, the greatest, the most far-reaching act of his life, bringing his brother to Jesus. That brother was to become the greatest evangelist in the cabinet of Jesus. The natural order of brotherly love was used in Andrew first finding Simon. It is thought by some that this passage implies that John also found his brother James, but, if so, it seems very obscure.

When Simon came, Jesus looked (earnestly) upon him, and told him who he was—"Simon the son of Jona,"—John. Did not Jesus thereby reveal his divine knowledge? Did he not tell Simon that he knew him in order to convince him of his Messiahship? If Jesus was not acquainted with Simon in the natural or ordinary way, the calling him by name, and naming his father, must have produced faith in Jesus. Cephas or Peter was his new name. Cephas was Aramaic—modernized Hebrew. Peter was Greek. Cephas and Peter mean a stone. Really, *all* who build on the Divine Rock become Peters—living stones. Perhaps in Simon's case our Lord's words were a recognition of his capacity, and a prophecy of his great usefulness as an evangelist.

III. PHILIP BECOMES A DISCIPLE.—Vs. 43, 44. The next day Jesus left the wilderness, and going forth into Galilee, he found Philip, and said unto him, "Follow me." He was of Bethsaida, the home of Andrew and Peter. They probably knew him. Jesus knew his heart, and he at once obeyed the Lord. Little is said of Philip—but he is one of the foundation stones of God's city.

IV. PHILIP FINDS NATHANAEL.—Vs. 45, 46. Brother found brother, and friend found friend. If Philip did no more, he did a good thing when he brought Nathanael to Jesus. What a great thing it would be if each of Jesus' followers now would find some friend and bring him or her to Jesus! Should not that be our aim? Nathanael is generally regarded as another name for Bartholomew. The name means "the gift of God." Little is known of his history.

Philip's word to Nathanael concerning Jesus was that they had found the one foretold in the law and the prophets. But Nathanael wondered if one so great could come from so insignificant a place as Nazareth. Philip says: "Come and see." Nathanael came, and was convinced. Let all come to Jesus and see the strength of his claims, and feel the power of his love and truth.

The five or six disciples went with Jesus to Cana and witnessed his first miracle—turning the water into wine—and had their faith confirmed.

Jesus and Nicodemus.—John iii. 1-18.

(Lesson for Feb. 11.)

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

READ John ii. with the lesson.

INTRODUCTION.—This discourse of Jesus with Nicodemus belongs to the early part of his first year—about the time of the passover, which was in April. Jesus had gained five or six disciples, had spent two or three months in Galilee, had wrought miracles—the first of which was turning water into wine—which proved his authority and revealed his glory, his true inner nature. He came to Jerusalem to attend the Passover feast, at which, according to the law, the multitudes assembled. He cleansed the temple—his Father's house—a type of his work for the nation and the world. By this he attracted attention, and many believed on him. But Jesus did not commit himself unto them—for he knew all, and the crude ideal of man. They would have been inclined to make him king.

I. NICODEMUS.—Vs. 1, 2. This man belonged to the strictest sect of the

J[illegible] the Pharisees. They were the n[illegible] correct in their opinions (Matt. x: iii. 3) and looked for the Messiah. Many of them were hypocrites—mere "whited sepulchers," but the best of them were good ground for the gospel seed. Nicodemus was a ruler of the Jews—a member of the Sanhedrim, the Jewish senate and supreme court. All we know of him is stated here and in John vii. 50 and xix. 39. He evidently never lost his interest in Jesus.

In all three places it is mentioned that he came to Jesus by night. Some think of this as a mark of cowardice, but if he was afraid to be known as interested in Jesus at first, he evidently was not a coward at last. He may have been conservative or cautious; but he may have wanted to find Jesus alone, that he might have a good opportunity for conversation. He evidently was a man of good judgment and some faith. He was sure that whoever could do such miracles must be of God. He introduced himself by saying this.

II. REGENERATION AND THE KINGDOM.—Vs. 3-8. These two things are so related that one cannot be understood without the other. Nicodemus had the Jewish—or earthly—conception of the kingdom of God, and believed that, as a son of Abraham, he was born into it. Jesus knowing the man's attitude, met him at once with the fundamental truth that without a second birth—from above—no one can see—understand—the kingdom of God. He thus implied that the real kingdom is of a higher order than the one of which Nicodemus was thinking.

The earthly order of Nicodemus' thought is shown by his question, which implies the impossibility of a second birth. His idea of the second birth and his idea of the kingdom were the same—earthly, fleshly. In his mind, to be born again meant a repetition of the natural or physical birth—similar to the idea of a reincarnation. Jesus corrected him by showing that the two births are not of the same kind, but are contrasted—the first being of ("out of"—Rotherham) water, and the second of ("out of") Spirit. There are but two births—not three. Comparing verses 5 and 6 suggests that the birth of water and of the flesh are identical—the one which Nicodemus thought sufficient. But Jesus taught the necessity of another, a spiritual birth. The flesh—the natural man—is the subject of the first birth; and the spirit—the inner man (latent until begotten of God's spirit)—is the subject of the regeneration or the second birth. Both generation and regeneration have a begetting and a birth. When this figure is used, the process of natural gestation is analogous to the Christian experience, beginning at conversion and consummated when, like our Forerunner—the Firstborn from the dead, we are born into God's everlasting kingdom. (This does not ignore the fact that in some Scriptures the Christian life is illustrated by the growth from babehood to manhood.) The fruit of generation is a natural or animal body, and the fruit of regeneration is a spiritual body.—1. Cor. xv. 35-49. The human nature produces an animal body, and the divine nature produces a spiritual body. By the operation of God's law, he gives each seed a body of its own.—Ver. 38. And only a spiritual body—not flesh and blood, which is the kind born of the flesh—can enter or inherit the kingdom of God.—Ver. 50.

In the seventh verse Jesus told Nicodemus not to wonder at the great truth, that he must be born anew—from above—of the Spirit. It is really no more mysterious than the natural birth, which is its type or illustration. "Must be" expresses something different from duty or privilege. There is no escape from the operation of this law. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1. Cor. xv. 49.

In the eighth verse, Jesus uses the movement of the wind (or of the Spirit in its operation) to illustrate the mysterious power of "every one that is *born* of the Spirit." This strange power was manifested in the movements of Jesus after he was born from the dead. When we, like him, are *born* of the Spirit, we too shall have the wonderful power of the Spirit by which we are now *begotten*. What a glorious present operation in the Christian, and what a blessed hope!

It is worthy of note that the new life may (shall we say *must*) precede the consciousness of it? It is more important to know that we are alive to God *today*, than to remember when we *began* to live.

III. NATURAL INABILITY.—Vs. 9–13. With all his learning and ability Nicodemus did not understand this spiritual truth about the new birth and the kingdom. Those having the knowledge by experience cannot impart it to others. The reason is expressed in 1. Cor. ii. 14. The things of the new birth, and of the correspondingly spiritual kingdom, were not revealed in the Old Testament—not until the Christ came down from heaven to make the revelation. The Jewish church was but a shadow of the Spirit-filled body of Christ, the truth concerning which (including the law of Spirit birth) was not made known in other ages.—Eph. iii. 3, 5, 9.

IV. THE GOSPEL OF CHRIST.—Vs. 14 to 18. The great work of regeneration is God's work. Whatever is mysterious he does. Whatever he calls on man to do is plain. Man's cooperation with God begins when His work begins in man. To the man, Jesus said, "Stretch forth thine hand," and he had then God-given power to do it. To Lazarus he said, "Come forth," and just then he had power to obey. So when Christ, as the antitype of the brazen serpent, is lifted up before the eyes of men, they have power to look, believe, and live. God's great love for mankind is revealed (not bought) in the gift of Christ. The human proverb of "Diamond cut diamond," is like the serpent cure for the serpent bite. Jesus took our nature to kill sin in it.—Rom. viii. 3. God sent his Son into the world of men—identified him with them—not to condemn the world, (it was already condemned) but that the world through him might be saved. And as the saving, life-giving work goes on, believing and living are simultaneous. There is no saving without believing. The believer *has* life, and the unbeliever *has it not*. But the unbelievers of yesterday become the believers of today—and, believing, they live. How blessed the word, "The hour is coming, and now is, when [all] the dead *shall hear* the voice of the Son of God; and they that *hear* [or having heard] shall live."—John v. 25.

The condemnation is no part of the gospel. It is the work of the broken law. The work of Christ is to free from the condemnation, to heal, to save. And for this grand end the oneness of Christ with the world remains. Faith, love and obedience are characteristics of life.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

EXTRACTS FROM LETTERS.

Better and Better.

INCLOSED find $1.00 for the HOPE another year. I cannot do without it as long as I can raise the money to pay for it, which I hope to be able to do as long as I live. I have been taking it over twelve years, and it grows better and better. May Heaven's richest blessings rest upon you, is the prayer of your true friend, A. M. D.

HAIL, TEXAS.

Tied to Creeds.

INCLOSED find $3.00, for Grandma G., Frank G., and my self. We need the HOPE. It is our preaching. I think people generally are looking for some change, but they seem so tied to creeds that they cannot let go. Oh, if they could just turn their eyes for a little while from the creed to the Word of God, what a light would shine into their souls. But they will not look. It seems too good for them to believe.

Grandma G. has almost her eyesight, and I have to read for her; and it is a great blessing to study God's word with her. She says though she is blind she can talk and praise God for his blessings. M. E. F.

MOSCOW, IDAHO.

Timely Help.

INCLOSED find $5.00. For one send the HOPE a year to the following address. * * * The balance is to help you in the good work of bringing people nearer to God. A. W. G.

NILES, MICH.

Corrective and Reformatory.

[THE following is from the letter of quite a prominent Methodist minister. It shows the trend of Christian thought concerning the true object of punishment. I withold the minister's name, that he may not be publicly committed till he does it himself.—EDITOR.]

"I see you are itinerating considerably these days. How the churches are broadening! Very few people believe in the old hell now. It is retribution now—corrective and reformatory."

* * *

What God Hath Wrought.

AN aged sister sends a litte money for books to do some missionary work among ministers of her acquaintance. She has had a strange experience. She cannot write herself. Through a friend, who writes for her, she says; "I think I have a right to say that these ministers have a high regard for me, as, by God's grace, I have been enabled to show by my life that 'Truth is mighty, and will prevail.'" She selects MOSES AND CHRIST to give to these men. She says: "I love your paper, and pray God's blessing on your work." By her permission, the writer gives me a sketch of her experience, which (without any names) is here given to illustrate God's saving power.

—EDITOR.

What She Was.

"She was a Roman Catholic, and ignorant, and was a rum-seller from her childhood up. Her education was neglected, and she could neither write nor read writing—could only spell out short words in print. As she herself expresses it, she was a brawling, cursing, ——woman, who lived only to get every cent she could out of her fellow creatures by the liquor traffic. She became rich, married, and had several children, and continued in business, hiring servants to do the work at home. She was arrested several times for violating the law, but always got off by paying a fine and became perfectly reckless. She boasted that she was not afraid of the law, and would do as she pleased. At last came the day of reckoning. She was arrested and sent to the House of Correction. Money could not buy her off that time, and she was obliged to suffer the full penalty of the law. This humbled her—for (in a way) she had been very proud.

What She Is.

While serving her term, there came to her a great change. Some would say that certain influences worked upon her and brought about a change of heart; but I prefer to say that God *called* her and turned her about; and from that time—twenty-two years ago—she has been walking away from old things, on toward new things. And today she is a sweet-spirited, loving, gentle soul. She is seventy-six years old, but bright and happy, doing a work of love, ministering to the bodies and minds of all who come in her way, without regard to *anything*, but that *all* are God's children, and she loves them.

On leaving the House of Correction, she gave up rum-selling, left the Catholic Church, and changed her mode of life entirely. This brought about a condition in which she suffered almost unendurable things. Because of her leaving the church, her husband forsook her, and the priest cursed her and her property, so that her houses were all empty, and she became so poverty-stricken that she barely had bread for her children; and they one by one sickened and died, until she has but one left. Through all this she was entirely alone, so far as human aid is concerned. But the hand of God was upon her, and I cannot express the wonderful way in which he manifested himself to her. She learned to read the Bible, and got her counsel and guidance from it in a marvellous way—the Spirit teaching her. She says the passage that melted her heart at first was Isaiah lv. 1: "Ho, every one that thirsteth, etc." It is a pleasure to hear her experience. She has read her Bible a great deal, and finds much food in each chapter and passage, and loves to talk about it. Though she cannot write nor read writing, it is wonderful how she has mastered her Bible. One of her favorite passages is 1. Cor. i. 27, 28. Her great regard for you is the occasion of this little sketch of her life." N. Y. W.

A Word from Bro. Chase.

INCLOSED find $1.00, which please credit to ——— ———. I will send you another soon. Dear HOPE family, I wish you all a happy new year. I am still a firm believer in the universal brotherhood of man, and in the personality of the human spirit; and I rejoice in the great plan of human redemption. Oh! how blessed to feel that the God and Father of our Lord Jesus is all-wise and all-powerful, and a God of love whose ways are perfect,—one who can and will have his own way.

I am doing what little I can to help roll the old chariot along. I find truth to be mighty. Praise God. I am preaching Sundays and some evenings, and occasionally a funeral discourse, and the dear Lord blesses me wonderfully. I shall try to write some this year for our little paper—more, I hope, than last year. But my life is a very busy one indeed. I am trying to lumber a little this winter, and my time is so taken up that I do not seem to have much time for writing. But if the Lord will, you shall hear from me occasionally through the HOPE this year. I love to hear from others through the paper. God bless and lead you all, in my prayer.

CANAAN, ME. O. M. CHASE.

"Bible Versus Evolutionary Theory."

A BROTHER has sent me C. T. R's. tract with the above title. It makes many beautiful points, but they are all lost in the wind up, where he says: "The punishment of sin is death, and it will be an everlasting punishment, in that there will be no resurrection from the second death. * * All other punishment will be reformatory in its character and tendency."

I would just say that Mr. R. spoils all his beautiful allusions to a "Ransom for all"—full salvation—by the above assertion. In what portion of the Universe can the prison-house of the second death be located, and who (!) has the power over the second death,

that Jesus must suffer the loss of his sacred Word—He not being able to loose his prisoners? "Fear not; I am the first and the last: I am he that liveth, and was dead: and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

I would refer Mr. R. to Rev. xx. 12-14. This second death is a "*lake* of fire." "Our God is a *consuming* fire." Fire purifies. Let me say that I believe Jesus is able to overcome *all* death. I could write much on this interesting subject, but I will forbear. I only wish to add, that Jesus Christ is the Beginning and the Ending of "The Evolutionary Theory." *He* is the Evolution intended by the Father, and he shall continue to evolve to "Eternal Generation."—See Rev. xxi. 2-27; xxii. 3-17.

J. COBB.

Trusting in the Lord.

I AM not able to write much, and perhaps you cannot read my scribbling. But I want to thank you for sending me the HOPE all the year. It is such a blessing to me. I now send you $2.00 to pay for 1899 and 1900. I did not expect to be able to send you this, as I told you a year ago, and this may be the last, for I am too old to earn anything. But I trust in the Lord to provide, for I do not want to do without the HOPE as long as I can read. God bless and guide us all to do the right.

EAGLE MILLS, O. S. S.

A Great Comfort.

YOU have many thanks for sending me the HOPE last year, and I have received the first number for this year, for which I am very thankful. I did not expect it any longer free. I could not think hard of you if you did not send it, but it is a great comfort to me in my declining years. I am in my seventy-ninth year, and I cannot work any more. If I ever can, I will send pay. N. K. M.

ZALESKI, O.

[This aged brother has taken the HOPE for many years—I think from the first—and always paid when he could, and he will not be deprived of it now.

—EDITOR.]

Showers of Blessing.

YOU will find $2.00 inclosed—one for my subscription, and the other for two new subscribers. * * *

The HOPE is as good as ever, and I am delighted with the light that shines from its pages. What a grand time we are living in! How the word is fulfilling! I cannot express my thanks to my Heavenly Father for all his loving-kindness to me, and opening my eyes to understand his word. I have been reading in the HOPE of Dec. 15, "The Man of God." How grand it is! What rich things are being brought out of God's storehouse! I cannot express all I see, but I thank God daily for these choice blessings which he is showering upon us. May he bless and keep you that you may feed his flock. S. M.

BROCKPORT, N. Y.

Father is Rich.

I HAVE been a free reader of the HOPE so long that I am ashamed to ask for it longer; but I cannot do with it, and so send a dollar to pay for it this year, and as the Lord prespers, I will pay for the back years. I learned to know and love your views in Michigan. I think all Christians are coming to the truth. They seem broader and deeper to me, anyway. I believe the Scripture, "Seek ye first the kingdom, etc." My Father is rich, and it is not necessary for one of his children to beg. I have believed that passage of Scripture for thirty-five years, but I kept it carefully to quote to others; but now I have brought it out to use myself. I thank you very much for the paper. I am a widow, and still poor in this world's goods, but I know I shall never really want for anything. God bless and keep you always. M. G.

HAMILTON, MONT.

WORLDS HOPE MISSION.

AFTER long waiting, and prayerful consideration, a number of our friends in Chicago, Ill. have decided to start a Mission in that city, and have already hired a building for that purpose—358 Van Buren St. Bro. B. H. Pelton, M. D., and wife, are leading spirits in the movement. He had a training for "Medical Missionary" work in one of the denominations, but found himself under ban on account of his larger hope for the world. He is an acceptable preacher of the gospel. I have known them for years, and have confidence in their integrity and ability. They are both anxious to be used in the work of spreading the good tidings, teaching the young in a Sunday School, and as far as possible, raising the fallen,—all in the name of the Lord Jesus. Others are ready to help as the way may be opened. Bro. Pelton has obtained subscriptions among our people (none of whom are rich in this world's goods) to be paid monthly (or otherwise if more convenient) for the payment of rent and other necessary running expenses. He has not asked them to provide at present for the personal support of himself and wife;—but if the proposed work prospers, it will grow, and their time and effort will all be needed in it, and there will be room for the Lord—through his people—to supply their wants without depending on secular labor for their support.

The gospel spirit is a missionary spirit. We have long felt that something more definite ought to be done on this line by those holding the larger view of the gospel. Chicago seems to give us our first open door. Many of the HOPE readers are isolated, and have no doubt felt the need of some means of cooperation in mission work. Here is an opportunity. If any of our readers sympathize with us in this plan, let them pray for its success. If any such are able to contribute money, they may send it to me. This is suggested by Bro. Pelton and others. I consent to it—thankful for the assurance that our readers have confidence that such money will be faithfully applied in the missionary work. I expect to be present at the opening of the Mission hall, if the Lord will.—EDITOR.

SIX GOOD OFFERS.

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GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, three cents a single copy; or we will mail ten to ten addresses for twenty-five cents.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 13., No. 4. ALMONT, MICH., FEBRUARY 15, 1900. $1.00 a year.

IS HELL ENDLESS?—No. 2.

Editor Sanilac County Times:

Dear Sir: It is easier to lay out work for another than to do it oneself. I would have been glad if Bro. Stirton had given more attention to some things I said in my last, but in that case his article would have been longer still.

I also am glad that there are points of agreement, and am pleased to have his grateful admission that I stated his view correctly. It is good that we can be brothers, though we do not think alike in all things. I think I understand his position, better than he understands mine. I was right in the statement that he believes "that the lost sinner will be punished forever because he sins forever." I admitted that if sin continues forever, so will punishment. But I believe the mission of Christ is to "make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness," (Dan. ix. 24)—to reconcile the world to God.—2. Cor. v. 19.

Bro. S. is mistaken in thinking that I "deny the possible ruin of any soul;" but he is right in saying that I "teach that all will be reclaimed and eternally saved by and by." I am not ashamed of this faith and hope. Sin always leads to ruin, destruction, death; but I hold that no case of ruin and death is beyond the reach of God's restoring love and power. "Forever lost," "everlastingly too late," and all kindred expressions, are unscriptural, and merely traditional. They put limits upon the Lord's saving power that he does not own, and make Him appear to men in a false light.

Though sinners are so completely ruined that they "utterly perish," the provisions of Christ's atoning (reconciling) sacrifice, and God's redeeming power, are adequate for their restoration. There are many scriptural illustrations of this truth. The Lord said: "O Israel, thou hast destroyed thyself, but in me is thine help. * * I will ransom them from the power of the grave. [Hebrew, *sheol*, Greek, *hades*, sometimes translated *hell*]; I will redeem them from death: O death, I will be thy plagues; O grave [hell] I will be thy destruction."—Hosea xiii. 9,

14,—that hell is not endless. The psalmist says: "Thou turnest man to destruction; and sayest, Return, ye children of men."—Ps. xc. 3. The Lord is a Redeemer and Restorer, and restores them after they are destroyed. Of Ephraim he said: "He is joined to his idols; let him alone." Let him suffer the consequences of his sin and obstinacy. Yet the Lord afterward tells us of his restoration.—Hosea iv. 17; v. 15; xiv. 8.

The parable of the prodigal son illustrates the same method of God's dealing with wilful sinners. He lets them suffer till they say: "I will arise, and go to my father." The shepherd and the woman did not wait for the lost sheep (the stupid sinner) and the lost silver (the helpless sinner) to return of their own accord; but the prodigal was allowed to stay away until he was brought to himself by suffering. He had hell enough, and not too much. Let us not be like the elder brother who was not willing that such a wretched sinner should be received back to the father's house.

I do not wish to wrong my brother or his co-religionists. I am glad he is not "anxious to believe" in endless hell. It was in quoting from another that I used that statement. But those who are not "anxious to believe" in such a fearful doom for men should be positively sure that their "reasons gathered both from philosophy and scripture" are not both unphilosophical and unscriptural. Some men of equal intelligence and knowledge of Scripture are not "forced to believe" in the terrible dogma. Only false ideas need to be "explained away;" and I am willing to "try conclusions by the plain word of God, and that alone," as the brother advises.

The chief argument he advances is a human philosophy concerning the freedom of the human will. Why did he not quote the Bible to prove the premise, instead of quoting Lyman Abbott? With me, a little Bible evidence is better than all human philosophy. Does the Bible anywhere assert the freedom of the human will? No. To claim that "our most primary intuitions assure us" that the will is free, is to beg the question; and if that be true, all alike would believe the assumption; but our brother knows they do not. To put that human assumption against the Scriptural teaching that Christ will make an end of sin, and that pain and death shall be no more, and thereby prove even the possibility of endless sin and endless hell, is, to say the least, a strange thing for a man to do that is not "anxious to believe" in such a doctrine.

Is man really as free as is claimed? If so, then I would advise my brother to believe in the victory of God and Christ and the right, and in the ultimate salvation of all mankind. It would make him so much happier. Besides, the all-prevailing goodness of God is a stronger motive to lead men to repentance, and to love God, than the doctrine of endless hell. But he cannot yet believe it. This matter of believing is not wholly a thing of will or choice, but a matter of evidence and the ability to weigh it. So I do not blame my brother for not believing as I do. I believe he will some day. To me it appears not a

small matter that so many ministers are leaning toward the larger hope. They cannot help it. I am glad that Bro. S. has a more reasonable view of hell than the old-time, so-called, "orthodox" ministers had. The power of the spirit of the truth and love of God are irresistible. Hence, the church is moving on to a higher and better view even of hell.

But is not man's will free? I admit he has some degree of freedom, but not such a degree as to make God's will limited, or to thwart his purpose of mercy, as revealed in Christ. Man has freedom of choice and action on the natural plane, and has a corresponding responsibility. He can do, like any other creature, just what God has given him power to do. But there are some things the natural man cannot do. He cannot, of his own will and power, rise to the spiritual life. He cannot come to Christ unless the Father draw him.—John vi. 44. And Jesus said: "All that the Father giveth me shall come to me." Ver. 37. No ifs there. The mind of the natural man is not, and cannot be subject to God's law.—Rom. viii. 7. He cannot know or receive spiritual things.—1. Cor. ii. 14. He may think he is free, and in his pride even boast of it, but God has made him subject to vanity, until the Son of God makes him free.—Comp. Rom. viii. 20, 21 and John viii. 32, 36.

Has not our brother admitted that men have chosen evil rather than good? Is it not a strange freedom that always leads natural men downward? If the condition of mankind is dependent simply on the freedom of the will, why should any of us be careful concerning the influences of bad company, or the "hells" of society, on our boys, including some "old boys?" I am glad to believe that even these human "hells" are not endless.

I will not offer the Methodist dicipline as authority, as I would not accept of Lyman Abbott as good evidence—much as I honor him; but I will say that I believe the eighth article of religion teaches the truth on the freedom of the will. I hope my Methodist brother will not disagree with me here.

Is it not necessary that the Lord should "withdraw man from his purpose,, (Job xxxiii. 17) and overcome his inclination to evil, in order to bring him to Christ? Remember how he arrested Paul in his mad career. He did not wait for a free-willed man to *let* him. Afterward Paul said: "By the grace of God I am what I am." Will not every Christian say the same? See Eph. iii. 8–10.

God, and other perfect beings, alone are absolutely free. God's will cannot be thwarted by any creature. He says: "I am God, declaring the end from the beginning. My counsel shall stand; I will do all my pleasure."—Isa. liii. 10, 11. His word shall accomplish what God pleases, and prosper in the thing whereto he sent it.—Isa. lv. 11. Then, as the Son of man [God's living word] was sent to seek and save the lost, to reconcile the world and bring it to God, he will surely do it. All man's opposition is limited, and will be overcome.

All sin, pain and death are on the Adamic side. When all are

fully made alive in Christ, the Adamic conditions will be no more. 1. Cor. xv. 22–28. Punishment under the old, law covenant was destructive of the sinner; but punishment under the new covenant is reformatory—it destroys sin, but saves the sinner. And all are to be brought under the judgment of Christ, and it shall be unto victory.—Matt. xii. 20. As the judgment of the law came upon all to condemnation; so the free gift through Christ comes upon all unto justification.—Rom. v. 12, 18. "The wages of sin is death, but the gift of God is eternal life."—Rom. vi. 23. The salvation is as universal as the curse.

Death, not endless suffering, is the penalty of the law. I presume our brother believes that Christ bore the curse of the law. I do not imagine he would claim that he suffered eternal torments. "He died for our sins, and rose for our justification."

Christ will reign until all his enemies are subdued, reconciled. When death, the last enemy, is destroyed, how can there be any enemies left? God shall be all in all.—1 Cor. xv. 28. The Lord's method of subduing all things unto himself is the same by which he makes us like Christ.—Phil. iii. 21.

It is not practicable to show here God's revealed and orderly plan for the salvation of the world. But allow me to say it is a plan of "first, generation, afterward regeneration," "first the natural, afterward the spiritual." God first made Adam, then his wife, and after the marriage came the generation of the world. In the new creation Christ is first, next his church, to be "the bride, the Lamb's wife," and after the marriage, the regeneration of the world. If Bro. S. had known this Bible plan he never would have said that those outside the gates had no hope of coming in. Why are the gates open through the walls of salvation? Why the messenger at each gate? And why do the Spirit and the bride send out the invitation to come, wash and enter in? Only those outside need saving or healing. None are barred. And if our brother will read Rev. xxi. 1–4, again, I think he must see that it was not of heaven, but of where the curse had been, that John spoke. None of these things had ever been in heaven. From earth, after the descent of the heavenly Jerusalem, the former things will pass away and shall be no more.

If our brother will look up what the psalmist foretold would be Judas' punishment, and the promise of Jesus to the twelve who had followed him (Matt. xix. 28), he ought to conclude that the promise is as sure as the threatening. I believe the word translated "never" in the passage he mentioned is a simple negative, "not," in the original. The prodigal son is an illustration of those who sin against the Holy Spirit or who sin wilfully after having received the knowledge of the truth. He was received into the home again after he had suffered the fearful consequences of his sins. But his squandered inheritance was not restored to him.

Does not Bro. S. know that Gehenna (rendered hell) was a place near Jerusalem for the burning up of useless things—all physical corruption? If so, why should he make

light of the suggestion that Jesus used the natural thing with which the Jews were familiar, to represent God's fire which burns up moral corruption? Gehenna is not used in any inspired writings to the Gentiles. Paul never mentions it. Unquenchable fire always goes out when its fuel is destroyed. God puts his people through the fire for their good.—Malachi iii. 2, 3. When sin is done away, hell-fire will not be needed.

Does he not know that Jesus went to hell [hades]?—Acts ii. 27, 31. It here means the intermediate state, which is destroyed by resurrection. Hence, even if the rich man's experience in hell (hades) be taken literally, it refers to nothing "beyond the grave,"—that is, after he is made alive in Christ. There are many intelligent people who regard the rich man as a type of the Jewish nation, which has been in torment ever since Christ left them desolate; and yet they are to be restored.—Rom. xi. 25, 26.

I am not mistaken about what the Methodist bishop said concerning probation after death. I have it on good Methodist authority; but for good reasons, I prefer not to give any names. If Bro. S. is not aware of this trend of thought among many of the ministers of his denomination, he has something more to learn.

I regard it as a blessed truth that sin is to be utterly destroyed, and that death is to be swallowed up of life. And I also believe that it is well worth while to be a Christian now, in this age, that, glorified with Christ at his coming, we may share in his gracious work in the ages to come.

With kindest wishes for all concerned, I am sincerely yours,

JOHN H. PATON.

—*Reprinted from Sanilac Co. Times.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus at Jacob's Well.—John iv. 5-26.

(Lesson for Feb. 18.)

GOLDEN TEXT.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John iv. 24.

Read John iii. 22-iv. 45.

INTRODUCTION.—After the conversation of Jesus with Nicodemus, in which we saw the great fundamental truths of the gospel—the new birth, the kingdom of God, and the unspeakable gift of his love—Jesus and his disciples came into the land of Judea, and we find both Jesus and John preaching, and crowds gathered about them, and they both baptized—though Jesus' disciples did the baptizing for Him.—iii. 22; iv. 2. From iii. 23 it appears that Jesus, and John *also*, came to Enon to baptize, because there was much water (or many waters, R. V. margin.) Rotherham and the Diaglott say they were "immersing."

The crowd around Jesus increased and John's grew smaller, and it was reported to John. It might have hurt a narrower man than John, but as his mission was to introduce Jesus, this gathering to the Greater One was really a proof of John's success, and he accepted it as such. "My joy is fulfilled. He must increase, but I must decrease." He then gave another clear testimony to the Sonship and Saviourhood of Jesus.—iii. 25-36.

When it was reported to Jesus that the Pharisees had heard of his greater success than John, he left Judea, and returned to Galilee. It may have been an act of modesty, and kindness to John—not to appear as over-shadowing him; but it may have been that he did not wish as yet to arouse the opposition of the Pharisees. In his journey from Judea to Galilee, his way lay through Samaria.

I. JESUS WEARY, HUNGRY AND THIRSTY.—Vs. 5-8. On the journey through Samaria, Jesus and his disciples came to Sychar—ancient Shechem, between Mts. Ebal and Gerizim—near to the piece of ground which Jacob gave to his son Joseph. Much Bible history is connected with this place. "Jacob's well was there." It is a place well known. According to a late measurement, it is now seventy-five feet deep, and eight or nine feet in diameter; and it is famous for its excellent water. To this well, the weary Jesus came, probably about noon, and sat there while his disciples had gone to the city to buy food. The human side of Christ is emphasized by the fact that he, like us, was weary, hungry and thirsty. He can be touched with sympathy for the poor, toiling masses of earth.

II. THE SAMARITAN WOMAN.—Vs. 7, 9, 11, 12, 15-20. She was a woman of the land of Samaria—not of the city called Samaria, seven miles away. She was a Samaritan in race and religion. She came to draw water, and Jesus very naturally asked for a drink.

The woman was sectarian in spirit, which made her do a very unkind thing—refuse him a drink of water. She saw he was a Jew, and expressed surprise that he should ask for such a favor, for Jews and Samaritans had no fellowship with each other—being alike sectarian. That she did refuse is implied in verse 10, where in substance he said: "If you had asked me, I would have granted your request."

She was not only sectarian, but she was unspiritual. She gave his words a literal or materialistic interpretation. To her "water" meant "literal water." Even "living water," or the "water of life," to her only meant the water in the well; and her sectarian spirit was emphasized, by her implied refusal to let him use her vessel to draw with, (Ver. 11) and in her low idea of worship. —Ver. 20. Is there a natural affinity between sectarianism and unspirituality?

The woman was immoral. This is shown by the fact that she was living with a man who was not her husband. Her religion had not done her much good.

These three qualities—sectarianism,

unspirituality, and immorality—show the woman as Jesus found her. And yet Jesus must have seen something good in her—something worth saving and developing. He saw good ground for the seed of truth.

III. JESUS' METHOD.—Vs. 7, 10, 13, 14, 16–18, 21–26. Jesus no doubt asked for water because he needed it; but he used this natural need as a means of approach to the woman, and the water as an illustration of the saving truth. If he revealed his humanity in being weary, hungry and thirsty, he revealed his divine love and wisdom in forgetting his human wants, in his desire to bless the woman, and in the use of the natural things to lead her up. All that she was, Jesus was not; and what he wanted to do was to save her,—that is, make her like himself.

Jesus was not sectarian. He put the unkind custom of the Jews under his feet. He told the woman that if she had known God's loving gift to all mankind, she would not have hesitated to ask of Him, and *he* would have *given* her "living water."

Jesus was not only moral in his life, but he was spiritual in his conceptions of God, truth and worship. In reply to the woman's literalism, he contrasted the water of which she was thinking with the "living water" which he gives. That was only for the outward life, and the supply might be exhausted; but this is for the inner life, and a never-failing spring. One might drink that, and afterward die of thirst; but not so with this—it is unto eternal life.

The woman, in spite of her low ideas, was being led, and she began to pray: "Give me this water." She was still thinking of the literal. But Jesus had said if she asked he would give. And he did. Mark his manner. He said: "Go, call thy husband." It might seem an evasion, but it was not. In order to give her the living water, or give her salvation, it was necessary that he should convince her that he was the Christ, and to lead her to confess and forsake her sins. He gave her proof of his divine knowledge by revealing that he knew her heart and life. He told her, as she afterward said, all that ever she did. This the Lord does for sinners now. She did confess to him by saying: "I see that thou art a prophet." Then she raised the question of the right place to worship. From this he led her to see the true worship,—that it does not depend on place, but must be in spirit and truth. God is Spirit—the Father of our spirits—and therefore is not satisfied with anything less than spiritual worship. Nothing less proves a real blessing to the worshiper. She was led step by step till the thought was suggested that he might be the promised Messiah, and he announced himself,—"I am he,"—the manifestation of the Father.

It is worthy of note that in dealing with this woman Jesus said not a word about the new birth or the kingdom. But none the less he was leading her into the new life and the way to the kingdom.

When she became a convert to Christ, she at once became a missionary, and many more were converted. Jesus did not allow his disciples to preach to the Samaritans, (Matt. x. 5, 6) but here used that liberty himself, and they were the first to confess Him to be "the Saviour of the world."—See Vs. 28–30, 39–42.

Jesus Rejected at Nazareth.—Luke iv. 15–30.

(Lesson for Feb. 25.)

GOLDEN TEXT.—He came unto his own, and his own received him not.—John i. 11.

Read Matt. iv. 13–16; Mark i. 14, 15; John iv. 46–54.

INTRODUCTION.—It is thought this rejection at Nazareth, in Galilee, occurred in the second year of Jesus' ministry, after the time of our last lesson. (Some think he was rejected twice at Nazareth.) He was on his way to

(*Continued on page 57.*)

THE WORLD'S HOPE.

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J. H. PATON, - EDITOR AND PUBLISHER.

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THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages; paper cover, 10 cents.

CONTENTS.

IS HELL ENDLESS?—No. 2	49
SIX GOOD OFFERS	53
NOTES ON SUNDAY-SCHOOL LESSONS	
Jesus at Jacob's Well, (Feb. 18)	54
Jesus Rejected at Nazareth, (Feb. 25)	55
EDITORIAL ITEMS	56
EDITOR'S APPOINTMENTS	56
THE BIBLE—ITS STUDY	59
EXTRACTS FROM LETTERS,	
Helping Needy Ones	60
Good Fellowship	60
Practical Christianity	60
Helping Others	61
A Purifying Hope	61
Punishment for Good	62
JACOB'S LADDER	62

EDITOR'S APPOINTMENTS.

A series of special meetings will be held at Yale, Mich., beginning Feb. 14, at 7:00 p. m.

Feb. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 24, and 25, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 4., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

Mar. 11. Open for special arrangements.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 55.*)

Galilee when he met the woman of Samaria at Jacob's well. From there he went on to the north. The Galileans generally received him favorably, though in his old home, he was rejected. "A prophet is not without honor, save in his own country, and among his own kin."—Mark vi. 4. When at Cana, where he turned the water into wine, he healed the nobleman's son at Capernaum.—See John iv. 43-54.

Much of what we have been studying in John, and much more, occurred between his temptation and our present lesson, or between Luke iv. 13 and 14. As yet Jesus had only five or six permanent disciples, who afterward were appointed apostles with as many more.

Galilee, where Jesus spent much of his time from this on, was a populous country. According to Josephus, it had at least three millions of people, including 204 towns of over 15,000 inhabitants. It was a very fertile country. It was a business country. The sea, or lake, of Galilee was the center of population and industry.

I. A SABBATH AT NAZARETH.—Ver. 16. He now came among the people with whom he was well acquainted, where he had been brought up. His family were in moderate circumstances. He had worked among the people as a carpenter. According to his custom, whether at home or abroad, he went to the synagogue on the Sabbath. He did not excuse himself because the teaching was imperfect, or because some of the people were hypocrites. This time he performed a trying duty—to stand up to read, and then to preach, to his relatives and acquaintances. Some of them no doubt were the boys with whom he had played. Perhaps he had read there before, but now he had a new and unpopular message to deliver. Some of us may in a small degree appreciate the difficulties of the situation.

II. THE TEXT.—Vs. 17-19. As he rose up to read, the attendant (called the "minister" in verse 20) handed him the book (or roll) of the prophet Isaiah. He turned to chapter lxi. 1, 2 (as now divided) and read the passage. It is said the quotation follows somewhat closely the Greek translation—the "Septuagint." It varies a little in form from the common version, but in substance it is the same. He did not read the clause: "And the day of vengeance of our God."

The subject was the gospel. The text was a prophecy of his own work. It brings him to view as a Preacher, a Healer, and a Liberator. His authority and power lay in "the Spirit of Jehovah" with which he had been anointed at his baptism. The first head is "Gospel for the poor." This includes all—for to be poor is to be in need of what will make perfect and happy. None so poor as those who think they have need of nothing. But, different from other preachers or leaders that preceded him, Jesus preached largely to the poor in this world's goods. To John the Baptist he gave it as one of the signs of his Messiahship: "To the poor the gospel is preached." And it may well be said that the practical application of Christ's teaching will ultimately remove the conditions of poverty—the chief of which are ignorance and selfishness, on the part of both the poor and the rich. The conditions of the masses in gospel lands are even now far better than in heathen lands.

The second head is "Gospel for the broken-hearted"—those who are sad and sorrowful. There are many causes for sorrow—sin, sickness, poverty, and broken, desolate homes. Christ came to save, to heal, and to comfort the mourners.—Isa. lxi. 2; Matt. v. 4. Jesus came into touch with the poor, the over-burdened, and the grief-stricken. And the revelation of God's forgiving love, his helping grace and power, and the hope of a glorious immor-

tality, were and are still the special work of Christ. The gospel makes helpful friends, cares for the sick, builds hospitals and asylums, and points to the victorious day when the inhabitants shall not be sick or insane.

Third: "Gospel of Deliverance"—to all kinds of captives, material or spiritual. Ignorance is a terrible captivity. It is to be removed—all kinds of ignorance. All kinds of slavery are to be done away. Christ proposes freedom from all evil habits—intemperance, the use of tobacco, sensuality, fashion, worldliness. "He breaks the power of reigning sin."

Fourth: "Gospel of Light." He opens blind eyes. There are three kinds of blindness: physical, mental and moral. The physical is the type. Christ opening blind eyes showed his purpose and power to bring mankind to the knowledge of the truth and the right.

Fifth: "Gospel of Liberty." This is like the third. He proposes to open the prisons of sin and death. It includes the resurrection—made alive in Christ. He went and preached the gospel to the spirits in prison. Not only to the few, the firstfruits, is this liberty promised, but also to the whole creation.—Rom. viii. 21. Satan's prison-house must be destroyed. All these might be summed up in "the acceptable year of the Lord,"—the great jubilee.

III. THE SERMON AND ITS EFFECTS. Vs. 20-30. Having read his text, Jesus closed the book, returned it to the attendant, and sat down, and talked. We know but little of what he said, but he began by declaring the fulfillment of that Scripture. The Preacher is here, and the work is begun. Of course it will go on to completeness. The people listened to his talk (which is not recorded) with rapt attention, and confessed with wonder that his words were good and gracious. Then the question was raised: "Is not this Joseph's Son?"—our own townsman? Some may have admired him, but the tendency was to sneer at the upstart—at the great pretentions of a common village carpenter. Jesus knew their thoughts. He answered, telling them what they would say: "Physician, heal thyself," and "Do the great things here, you have done in Capernaum." But he knew that whatever he might do there, he would be rejected, for "No prophet is acceptable in his own country."

Jesus then brought up two examples, from their own history, of great prophets whom they all honored—Elijah and Elisha. But they specially blessed only one widow and one leper. When the audience heard these words, they were filled with wrath, that he would not show them special favor, and rising like a mob, cast him out of the city, led him to the brow of the hill on which the city was built, evidently intending to kill him. But in the quiet exercise of his power he passed through the crowd and went away.

These people clearly illustrated human nature, and the great need of just such a Deliverer as he had proclaimed. While for a time they remained in sin and captivity, they could not stop his good work. The same is true in the case of all rejectors—then and now. They can neither escape from the execution of the penalty of sin nor from the final triumph of divine mercy and power.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

THE BIBLE—ITS STUDY.

THAT the Bible is one of the greatest blessings given to mankind is generally acknowledged by all who have taken the pains to acquaint themselves with its worth and value. It is commended to us "as able to make us wise unto salvation" through faith in Jesus Christ. The Bible is a message sent from God, and the formation of our religious belief is no longer left to the dreams of imagination, but can be deducted fairly and honestly from the written record alone.

We are told that the Bereans examined the teachings of the apostles by the test of the Scriptures. They

"Searched the Scriptures daily"

to see whether these things were so; therefore many believed, in that they received the word with all readiness of mind. How much more necessary then for us to examine what we hear, no matter who says it, and to have a "Thus saith the Lord" for every article of our faith and practice: also to "prove all things" and hold fast that which is true. The study of the Bible will enlighten our understanding, for "the entrance of Thy words giveth light."

We should study the *whole* Bible, and not only that part that was written by the apostles; the same God that inspired the apostles inspired the prophets also. It is also important to rightly "divide the word" and compare Scripture with Scripture. For instance, the Apostle Peter tells us that "the world that then was (in Noah's time) being overflowed with water, perished." So it did; but for all that, it is here still. It was purified then, not destroyed, and it is to be purified again. The terrible events Peter refers to represent *not* destruction, but reconstruction.

Since the days of the Reformation, Protestants have made but little progress, because, instead of walking in the light of God's revealed word, they have halted around their favorite leaders, until now in these last days the study of the Bible is a secondary matter, and the majority neglect it altogether, and look to their leaders and to the traditions and creeds of men as their proper guides; and for these creeds and traditions, formed years ago, the majority have a superstitious reverence—supposing that no more could be known of God's plans now than was known by the reformers.

Jesus promised that the church should be led into all truth, and as it was to be a gradual unfolding, we cannot suppose that the early reformers saw as clearly and deeply into God's plans as it is possible to see today. God gradually opens up his truth as we are able to receive it and as it becomes due—"Having made known unto us the mystery of his will—that in the fullness of times he might gather together in one all things in Christ, both which are in heaven and earth."—Eph. i. 9, 10.

Bible truths, then, are not arranged like antiquities in a museum—in their respective compartments. For instance, the doctrine of salvation is not found in so many words in the Gospel; it is to be collected from different parts, and confirmed by the work of the Spirit of God in the believer's heart.

"Prove all things, and hold fast that which is good."—Food for Hungry Christians.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST OR PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

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EXTRACTS FROM LETTERS.

Helping Needy Ones.

INCLOSED find $3.00, to renew my subscription, and to enable you to send the HOPE to some poor, needy ones, who delight to read the good news. I get the paper regularly. It informs me of the progress of the HOPE family in a general way, and also of your whereabouts and travels, which I pray the Lord will bless to his own glory, and the salvation of others.

My general health is good, but my eye-sight is so poor that I can read only the largest print in the HOPE. I cannot work any more. I wish I could hear you preach again. Perhaps I will sometime. I pray for the welfare of yourself and family. Your brother, J. K.

FLINT, MICH.

Good Fellowship.

FIND inclosed $2.50, one dollar to pay my subscription for this year, one dollar to send the HOPE to someone not able to pay for it, and fifty cents for back numbers as follows: * *. *.

I need the paper. I am still interested, and hope to labor in that glorious work that shall deliver the groaning creation from the bondage of corruption into the glorious liberty of the children of God. I am also waiting for the sonship, namely, the redemption of our body, when we shall all know the wonderful power of his resurrection, and the exceeding greatness of his favor in his kindness toward us through Christ Jesus.

May the Lord strengthen you in wisdom, understanding, and power, to shew forth the glorious riches of his blessed Word and Work. Your brother,

CHICAGO, ILL. W. E. K.

Practical Christianity.

THE time has again arrived for renewing subscription for the HOPE. I therefore enclose Money Order to pay for renewal and for a bound volume. May the Father richly bless you in your labor of the ministry and instruction.

I have now been a reader of the HOPE for over fourteen years, and it has been both a source of instruction and blessing to me. The preeminent message which the HOPE voices, namely, the *larger hope*, is being rapidly accepted by most all Protestant churches, and, for that reason, it seems to me, the essential importance of this message is not as great today as twenty years ago. In other words, newer, and in a sense, more practical truths, require our earnest and foremost attention just now; because they are essentially the *present* truth at this time.

Perhaps the most prominent of these is the *social aspect* of the gospel of Christ. We have got beyond the time when mere individual salvation should require our *whole* attention. Nor will the abstract, speculative interpretation of Scripture satisfy the essential need of the hour. The masses long for and ask to see more practical results of Christianity, and certainly our world, civilized as well as uncivilized, stands in sore need thereof. And as for the millions of honest unbelievers and agnostics to be found in all so-called Christian countries, they will scarcely ever accept the good news, unless they see the practical good results thereof, in our several departments of human society.

This I believe is the imperative need of the hour, *par excellence*. The church in the past (sectarian as well as unsectarian) has almost entirely neglected this all-important aspect of the gospel. Has the time not come for us, at least, who claim to walk in the light, to pay some attention to these important issues?

I should be very happy to see THE WORLD'S HOPE pay some attention to this essential, but neglected, field of gospel truth. And I feel it would, so to speak, renew, and stir up my own

(and probably many others') interest in the HOPE and the cause for which it stands.

Now, Bro. Paton, I have spoken very frankly upon this subject; but I am sure you will understand and accept this letter in the spirit in which it is written,—of honesty and love. As ever your brother in the blessed hope.

JULIUS STADE.

REMARKS.—When anyone has anything to say to me, I like to have it said plainly, just as Bro. Stade has spoken. Whether the HOPE deserves the criticism he has given it, he and others must judge. I admit that "the preeminent message" of the HOPE has been to bring to view God's plan of the ages, the larger hope for mankind, and the final victory of truth, love, and righteousness, through our Lord Jesus Christ. I am glad for the brother's admission that it has been "a source of instruction and blessing" to him. I am glad that at least some phases of this truth are "being rapidly accepted by most all Protestant churches." But, because our brother has outgrown the need of such instruction, he ought not to forget that there are multitudes of people who still need it as truly as he ever did; and surely those who know and love the truth should be interested in publishing it for those who know it not. As a rule, they do not tire of hearing or reading it. They enjoy it partly for the sake of other hearers or readers.

I do not think the brother meant to suggest that our teaching has been "abstract, speculative interpretation of Scripture." I suppose that he, with me, regards it as the plain and harmonious teaching of the Bible. And, being the gospel of Christ, it will never wear out, nor lose its value to those who need it.

Further, the HOPE has always been open for articles on the practical phases of Christianity. I do not think anything our brother ever wrote for the HOPE has been refused a place in its columns. If he has seen anything as to how we could better serve Christ and humanity, why has he not written it up? Anything that honors Christ and blesses men comes within our scope. If there are socialistic schemes that propose to cure the ills of society without the regenerating power of the gospel of Christ, I am willing even their advocates should go ahead and do their best; but I am satisfied that all such efforts will fall short of the needed result, and I think any such schemes might as well have their own organs of publication. But let us have with our teaching concerning God's love and plan, all the practical good that is available.—EDITOR.

Helping Others.

I WANT to renew my subscription for the HOPE. I do not want to do without it. Inclosed find $——. Please send me two each of "Easter Gospel" and "God's Triumph." Use the remainder as you think best for the benefit of the Lord's cause. Please do not mention the amount I send nor my name. I know it is a small amount, and wish it were much more. But I am old and feeble—having past my three score and ten years. I expect my stay will be short. I am much alone, and do not know of anyone else here that takes the HOPE. Excuse my poor writing. Remember me in your prayers. May the Lord bless you and yours and all the HOPE family. M. A. W.

A Purifying Hope.

IT is quite a while since I wrote to you. I still remain in the same belief, with a slow but gradual increase of light. I think in the way to glory we can have all we live for. God gives us the light first, and then it is left greatly to our option whether we will be obedient and walk in it for the advancement in the knowledge of God and the glory of his kingdom.

To me the way grows narrower, steeper, and more rugged. I never knew before that I had so much evil in me; but the brighter God's word shines the clearer I see my evil ways, and the more I have to draw on God for strength to depart from them. It increases my faith in the great I AM. Glory be to his name! I pray that he may give me strength to go through the fire safely, and be perfectly purified, and be brought out unspotted—white like the Lamb of God. J. S. C.

SWAMPSCOTT, MASS.

Punishment for Good.

I SEND you a check for five dollars to renew our subscription and for a bound volume for 1899. We take great comfort in reading the HOPE, as it is about the only preaching we have. Sometimes we hear a sermon in which the speaker tells of the love of God, which is very good, but we come away saying that he does not go far enough to embrace the whole world.

Would be glad if you would explain the passage where it is said that such ones are "delivered to Satan, that they may learn not to blaspheme."—1. Tim. i. 20. H. S. B.

BROOKLYN, N. Y.

REPLY.—It is a mate for 1. Cor. v. 5, which refers to a very wicked person as delivered "unto Satan for the destruction of the flesh [the carnal nature], that the spirit may be saved in the day of the Lord Jesus." They illustrate the truth that Satan is God's agent for the execution of needed punishment on his children, and also the truth that such punishment is not to kill, nor to torment eternally, but to cure. The same principle holds good always.

—EDITOR.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

JACOB'S LADDER.

Gen. xxviii. 10-22.

THE world that now is (2. Pet. iii. 7) is evidently divided into three ages: the Patriarchal, Jewish and Gospel (election) ages, or dispensations.—2. Pet. iii. 6. These three ages appear to me to be represented by Abraham, Isaac and Jacob. Abraham means "Father of a multitude." He represents the patriachal age. Patriach means "Head of a Father's house." Isaac typifies Christ, and also represents the Jewish age. Jacob typifies the church, and represents the election or Gospel age. It takes the three ages to complete God's house or church, who make up the seed of Abraham.—Gal. iii. 16, 29.

To Abraham was the covenant or promise made that in Isaac should a seed be called.—Gen. xxvi. 4. Abraham is the head of God's typical house, —he being a type of God the Father, the Spiritual Patriarch, and head of the spiritual house. Isaac is the typical beginning of the fulfillment of God's promise, "In thy seed shall all the nations and families of the earth be blessed."—Gen. xii. 3. Issac, Abraham's son, is a type of Christ, the Son of God who is the beginning or head of God's church, and is to gather the residue of the church unto himself, in this present gospel or election age.—2. Cor. v. 14-21; Gen. xii. 3. But in order to be fully verified and fulfilled, Isaac must also have seed. This seed we find in Jacob.

Jacob means following after, supplanter. Jacob, in this picture of the ladder, is a type of the church in this gospel age, who follow their Leader, Head, (Heb. ii. 10,) and by suffering, tribulations, trials, temptations, in all meekness and humility overcoming all things by faith in Christ their Lord. Eph. ii. 8; Rom. iv. 16.

It is by suffering and faith in God that we, the seed of Christ, supplant the natural man condition, dying thereto.

We find this illustrated in Jacob, fleeing from the Natural Man, represented by Esau. The Church, or chaste virgin (2. Cor. xi. 2,) has through all the ages ever been fleeing from the natural man conditions, by desire, and otherwise.

It is in the election or Gospel age, that the church or body of. Christ are called, chosen, purged, purified and judged. Another, and the main reason I infer that Jacob represents the Lamb's wife, that is to be, is that he is the only one of the three unto whom the Vision of the ladder was given. In this Vision the Angels of God appear to be descending and ascending the ladder, which it is said reached from earth to heaven. This ladder appears to me to typify or suggest the progressive character of the Christian life and experience.

The ladder shown Jacob in his dream must have been in the form and likeness of a natural ladder, the rounds of which would denote or typify the steps, which the chaste virgin is to take in her growth in Christ, in order to reach the desired altitude,—the image and likeness of God. The Lord God is represented as standing at the top of the ladder calling unto Jacob, saying: "I am the God of your Fathers, Abraham and Isaac. Unto thee and thy seed will I give the land where thou liest."—Gen. xxviii. 13, 14.

Was not the promise here renewed that had been given to Abraham and Isaac?—Gen. xii. 3; xxii. 4. Notice how broad, clear, and emphatic the promise is.—Verse 14. "Thou shalt spread to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. See also Isa. lix. 21. How beautiful the illustration of God the Father calling poor, lost, weak humanity! And at the time of his calling, he sends one of his holy Angels (Ps. ciii. 20; Heb. i. 14.) to assist, love, teach, and guide in judgment, the weak, faltering steps of his childern (Matt. xi. 28,) as they ascend the ladder of faith. It is called a common faith; which to me denotes that there is one way for all to come to Christ in this age.—Jude 3; Tit. i. 4. Eph. iv. 6; 1. Thess. ii. 4.

Abraham by faith offered Isaac.—Heb. xi. 17. He here typifies God offering his Son, Christ, for sin. By faith Isaac blessed both Jacob and Esau.—Heb. xi. 20. This typifies that Christ is to be a blessing to the church, and through the church, the nations will be blessed.—1. Cor. xv. 22, 23.

The angels ascending and descending the ladder would signify their ministering, teaching and elevating power.—Heb. i. 14. It also denotes that man, in the age represented by Jacob, is to be in subjection, under the supervision of the angels.—Heb. ii. 5. Hebrews i. 14 says that, the angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation. I should take this to mean that ministering means to supply the wants of the heirs, the church. Those wants we know by experience to be the desires for righteousness, faith, love, wisdom and knowledge. For he that lacks wisdom, let him ask of God.—James i. 5. "For by grace are ye saved, through faith, and that not of yourselves: it is the Gift of God."—Eph. ii. 8. We must have wisdom in order to take on faith. Rom. i. 17. Faith reveals the righteousness of God, which brings knowledge of God, which is eternal life.—John xvii. 3. And wisdom, faith, knowledge and righteousness are gained by man through the judgments of God (Isa. xxvi. 9), which are executed on the church first, and afterward on the nations.—1. Tim. v. 24; Heb. ix. 27. And this judgment of both church and world shall be unto victory.—Matt. xii. 18-20.

The steps of Jacob's ladder denote to me the possibilities of man by the ex-

ercise of the God-given faith (Eph. ii. 8) supplied unto us through the ministering and teaching power of the holy angels (Heb. i. 14; Ps. xci. 11.) who execute the commands of God in this present time and age.—Ps. ciii. 20.

This ladder also denotes the necessity of a progressive experience in the Christian, that is, in the formation of character. I assume that true Christianity is character-building, going from one glory to another glory, until the top is reached, and we become like our Head, in the image and likeness of God,—perfection.—Heb. vi. 3. Which result will be reached at the third coming of Christ, at which time he will take his church into the presence of his Father, or we shall then become in his image and likeness. This is at-one-ment. For the Lord God stood at the top of the ladder proclaiming himself to be the God of Abraham, and Isaac, which denotes that Isaac, or rather Christ, the antitype, has already reached the state of perfection, and awaits the completion of the educational work of the holy angels in his body, the chaste virgin, the church, that God the Father may be able to proclaim himself to be the God of Abraham, Isaac and Jacob, the completed house, or Church of God, when all shall be brought unto a state of unity and peace.—1. Cor. xiv. 33.

In this picture or type, we have the figure three, which is a symbol of perfection. In Abraham, Isaac and Jacob we can get a glimpse of God's plan, which is, first God in himself, then God in Christ, then by and by, God all in all. God is the fountain, Christ the channel, and human hearts the reservoirs into which the channel pours the treasures (riches of God) of wisdom, knowledge and love. God proclaimed in the dream: "Unto thee and thy seed will I give the land where thou liest. This land seems to me to typify the world, which is to become the kingdoms of the Lord and of His Christ.—Rev. xi. 15.

This is the time when the Church will have been united to her Head, Jesus the Saviour. Then will have been fulfilled in part the prophecy of Matt. i. 21. "He shall save his people from their sins." Then will have been completed the motive or compelling power of God, and this power will be irresistible, because it will consist of people from the very depths of hell. And they, the body of Christ, will have tasted death, sin in all of its phases. And well may the Father take his well-earned rest, and sabbath, knowing that the result will be victorious.

After Jacob had awakened from his dream, he set up a pillar or stone, and poured oil upon the top of it, and called the place Bethel, which means, the house of God. But it was first called Luz, which means bending. To me this is very significant, being the position and attitude of the Christian, or as a whole, the chaste virgin throughout all the ages.

Bending denotes meekness and humility, which are the attributes of a Christian life and experience, which we would naturally expect the house of God to receive, and be.

The pillar or stone is a type of Christ who is the chief corner stone of God's house.—Isa. xxviii. 16. The pouring of oil on the top of the stone, denotes the Anointed one, the Head, Leader or Example of and for the Church.—Matt. xvi. 18. The Church by faith become living stones (1. Pet. ii. 5) monuments of the Christ (1. John iii. 12) and at his appearing, shall be leaders and examples for the world of nations, (Rev. i. 5, 6) kings and priests, to rule, mediate and bless.—1. Pet. ii. 4-6, a spiritual house.

The Christ is the prophecy of what will be done in the whole race of mankind.—2. Cor. v. 14-21. Bethel did not become a reality until long afterwards,—in fact, not until after Jacob's return from Haran. It was at this time that Jacob wrestled with the angel of the Lord at Bethel.—Hosea xii. 4, and received the blessing at his hands;—which blessing was that he should no longer be call Jacob, but Israel, which means Ruling with God. It was after this that Bethel was built. Here we have the house God complete, prepared by all the riches which God had shed upon him, to shower blessing after blessing upon his brother Esau.

Jacob returned from Haran laden with the riches for which he had served three times seven years. (Here we have the number three again, denoting the three ages of this present world:) These riches are typical of the riches God gives his children through faith in Christ,—the seven added graces.—2. Pet. i. 4-8. These I take to be perfection of character, which enables us to partake of the true riches of God. We also see, in Jacob, the church slaying its enemies—death and hell—the low conditions of Man.

Jacob sent blessing after blessing unto Esau, his brother (Gen. xxxii. 13-24), and by these evidences of his love, overcame all animosity that might have been lingering in Esau's heart. And so it will be with God's Church, —overcoming all opposition by the manifestations of the power of God's love, mercy and truth,—Burn them by heaping coales of fire upon their heads.—Rom. xii. 20, 21.

CHAS. I. CLAPP.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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SEEKING HARMONY.

As Bro. Stirton's "Appeal to Reason" appeared in the "Times" in two parts, I wrote a reply to the first part before I had seen the second, which reply at present writing has not been published. The discussion has awakened quite an interest. An Adventist, a Baptist, a Methodist Protestant (all preachers) beside Bro. Stirton and myself, have furnished articles on the subject; and now we are promised something from the Catholic priest. The editor suggests that these may end the matter in his paper. I have given but little attention to the others, as Bro. S. covers the ground as well as any. Bro. Tyler (the M. P. minister) produces quite an array of Bible testimonies on the subject of future punishment, (which I have not denied), but not one of them teaches that punishment or hell is endless. He admits that "aionios" (translated eternal and everlasting) does not always mean endless. Then the duration must be proved by something else than that word. The Bible speaks of "endless life," but never of "endless death" or "endless hell." It seems queer to have Methodist and Baptist ministers quote passages about the dying, consuming and destruction of the wicked to prove that they will be preserved alive and tormented through endless duration. I believe in destruction and restoration—both being taught in the Bible. I have quoted many passages bearing on that subject, the final end of sin, and the final victory of righteousness and life; but all these Scriptures have been quietly ignored, by all these writers. To such people what is the use of quoting the Scriptures?

In the second part of Bro. Stirton's article he has drawn a picture of me that I do not recognize. Those who understand my teaching know that it is only a caricature that he has presented. Its opening statement is absolutely untrue. I do not "stoutly contend," have not even said, "that God has power to save men from their sins and sorrows independently of any choice of theirs in the

matter." I have not denied that man has freedom of will. I have said he has power to will and act within his limited sphere, and that his responsibility is equal to his ability; but that he is not free enough to limit God's freedom. I quoted Scripture to show that what God has purposed shall be accomplished. He ignores those Scriptures, and appeals to reason, scarcely touching what I have said. He is young, and an athlete at inferences. When he is older, I hope he will not talk so against God,s orderly plan, revealed in the Bible. It is not I, but he himself, who suggested that God could accomplish as easily what is done by the way of suffering, by "the simple fiat of his will." If Infinite Wisdom could have made a better way, it would have been made. Paul says the creation was made subject to vanity in hope, and shall be delivered.—Rom. viii. 20, 21. My reason and judgment lead me to believe Paul, and that God's way to bring his creation to glory is best, and cannot fail.

I never said that "*all* divine punishments are reformatory." I said that under the law covenant punishments were destructive; but that under the new or gospel covenant, they are reformatory, as neither death nor pain are a finality. This has been proved by positive Scriptural statements, which I need not repeat. I have not labored to lessen the fear of God's threatenings; but I maintain that the gross exaggeration of God's punishments has a baneful influence on all who hold to or proclaim endless and hopeless torment. A mother may threaten and execute a switching with good effect; but let her threaten to cut the child's head off, or to roast it in the fire, even for a few seconds, and if the child believes her, she becomes in its mind, as well as in fact, a monster of cruelty. God's punishments must be in harmony with both justice and love. "The Lord is good to all, and his tender mercies are over all his works. All thy works shall praise thee."—Ps. cxlv. 9, 10. How would this apply to the inhabitants of an endless and hopeless hell?

Because of what Paul says about the two Adams, the first, or natural, being a figure of the second, or spiritual (Rom. v. 14; 1. Cor. xv. 45–47); and because in the context of these passages the apostle declares that as sin and death came upon all through Adam, even so righteousness and eternal life come upon all through Christ, it seems very reasonable that the "allegory" is not Bro. Paton's. But I did not use the allegory concerning Adam and Eve to "prove," but rather to illustrate what is clearly taught by positive Scripture. Christ is the Second Adam. He is to have a bride, and there is to be a marriage of the Lamb, and after that, "the Spirit and the bride" shall say—"Come." And the gates of God's city shall never be closed. And none shall enter while still in sin. I have already given the Scriptural proof. All readers will judge for themselves.

Without seeking to explain one of the grand, broad Scriptures I have quoted in my articles, Bro. S. simply presents a few of what he calls (in contrast with what I have

quoted) "the plain utterances of Scripture." His first is Matt. xxv. 41 46. I believe it. The only difference between him and me is on the *duration* of the punishment. Is it endless? Does it say so? Brother Stirton as well as Brother Tyler *knows* that "aionios" does *not* always mean endless duration. He *ought* to know, if he does not, that its duration depends on the nature of the thing to which it is applied. When applied to divine things it means endless. When applied to things that will end, it means as long as the thing continues. Bro. S. admits that continuance of punishment depends on continuance of sin. I have proved from the Bible that sin will come to an end. Then the duration of punishment is limited. The fire will last no longer than there is something to be consumed.

The next passage he quotes is John v. 28, 29. It says nothing about the duration of punishment at all. It speaks of "damnation." It says nothing of how long it will last. But I assume that Bro. S. knows that that word is "judgment" in the revised and other versions. And I have proved by Christ's own word that judgment is a means to a glorious end—"unto victory."

The third Scripture he gives is 2. Thess. i. 9. The point is "everlasting destruction." Does destruction mean endless life in hell? This is one of Bro. Arnot's favorite passages. It does not touch the question between Bro. S. and myself. The passage, as the context shows, relates to the great destruction at the Lord's return. But the Word teaches that they shall be raised after the 1000 years.—Rev. xx. Then the "everlasting" of that passage is only age-lasting;—they lose the glory of the reign with Christ. Ignorance of the revealed plan of the ages may prevent some from seeing this; but it is Scriptural all the same. And I only object to philosophy when it arrays itself against the Bible teaching.

Bro. S. thinks it will not do to speak of "unquenchable fire" going out. I use my reason, as well as Scripture, when I say that "unquenchable fire" means a fire that cannot be quenched — cannot be *put* out. But the prophet foretold that Jerusalem would have its doom in such a fire (Jer. vii. 20; xvii. 27) but it went out when the work was done. If Bro. Stirton's house ever gets on fire and he cannot quench it, what will be the result? The house will be destroyed, and then the fire will go out. I sincerely hope he will not have to learn this truth by such an experience.

Bro. S. seems to think his view finds strong support in the case of Judas. He makes no account of my suggestion that the word translated "never" (in Mark xiv. 21) is a simple "not" in the original. In Matt. xxvi. 24 it reads: "If he had *not* been born." It is the same Greek word in both passages, and is translated "not" in both, in the revised version, and other versions on my table. If he had not been born, of course he would not have betrayed Christ nor suffered the foretold woe. "Not" is not quite as strong as "never" Our American revisers would make Mark xiv. 21 read as follows: "For the son of man goeth, even as it is written of

him: but woe unto that man through whom the Son of man is betrayed! good were it for him if that man had not been born."—See R. V. margin. I think the doctrine of endless hell is bad off if it needs the support of this passage. For my part I would not dare to use it against the promise of Christ in Matt. xix. 28.

A word about that "anonymous bishop." I know his name and all about the circumstances. I said I had it on "good Methodist authority." Bro. S. says he has "all regard for Bro. Paton." If I have told the truth, and Bro. S. believes the statement to be false, then he must think the Methodist minister who told me is a —— what? I am willing to tell the readers why I withhold the bishop's name. It is because it would involve the man who told me. I never commit a man to any unpopular doctrine without his consent. But I think I have a perfect right to speak of facts, without giving names. The statement of the bishop is of more account to me and others than his name.

It seems important to seek for the harmony of the Scriptures. There are three general views concerning God's plan in reference to mankind, his sin, forgiveness and destiny. These are called Calvinism, Arminianism, and Universalism. Their advocates all think they are right, and often have very little sympathy or friendship for each other. Perhaps all are partly right and partly wrong. The Calvinist emphasizes God's sovereignty and the doctrine of election—fortifying his position with certain passages of Scripture; the Arminian emphasizes man's freedom and responsibility, and what he calls "free grace;" and the Universalist emphasizes the omnipotence of love, the triumph of righteousness, and a clean universe. May it not be that each of these three is emphasizing a phase of truth, and that the TRUTH ITSELF includes them all? I think that by a comprehensive view of Bible teaching we can believe in God's sovereignty and election; in man's freedom and responsibility within reasonable limits: and also in the final victory of God's grace, righteousness, and life.

Bro. Stirton and I both believe in salvation by Christ, and him alone. We both believe that the new birth is essential to entrance into God's kingdom. We both hold that punishment will last as long as sin will last. He thinks, to put it mildly, that sin and punishment *may* always last; and I think that God has foretold the final end of sin, and the consequent salvation of all.

There is a class of Scriptures, some of which I have given, that seems to teach that sin, death and hell shall be done away—such as: "All families shall be blessed;" "All nations shall come and worship, because his judgments are made manifest;" "All the earth shall be devoured with the fire of his jealousy, and then he will turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent;" "Behold the Lamb of God which taketh away the sin of the world;" "He is the Saviour of all men;" "I will draw all men unto

me;" "He will reign until all enemies are subdued;" "Death, the last enemy, shall be destroyed;" "He will swallow up death in victory;" and all tears, and pain, and curse shall be no more; and "God shall be all in all."

There is a class of Scriptures which Bro. S. and others, think favor (though they do not positively assert) the doctrine of endless hell. In view of these two classes of Scripture, and the general impression made concerning punishment by familiar preaching, some have concluded that the Bible contradicts itself. But I do not think so. I think all the Scripture speaking of punishment can be harmonized with the largest hope for mankind. I do not think the many broad statements of the Bible can be harmonized with the doctrine of endless sin, endless death, or endless hell. Who will undertake the task? I can believe in a just and limited future punishment and yet believe in God's infinite love and Christ's complete victory. But the idea of an endless hopeless hell seems out of harmony with reason and Scripture, and a blot on Christ's mission, who came to seek and to save the lost, even the chief of sinners. There is no room for Bro. S., myself, nor anybody else, outside of God's infinite salvation. Sin, death and hell must die. "Ye *must be* born again."

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An Appeal to Reason.--No. 2.

Editor Sanilac County Times:

Dear Sir: Brother Paton's adversion in your last issue to the length of my former article reminds me of the proverb addressed to those who live in glass houses, as do his complaints that I had not paid that attention to his first paper which was due. Whether Bro. Paton or myself can make this complaint with the better grace, your readers must judge.

But I am glad to notice in his opening words that there is at least one point left in which we can still agree. He says, in effect, that it is easier to find the inconsistencies in his doctrines than to harmonize those doctrines with Scripture and philosophy,—the work which I laid out for him to do. In this we are agreed. No one, in fact, need read far in my brother's article to find how true this is.

For example, he tells us that he does not "deny the possible ruin of any soul," yet, with much assurance, he "teaches that all will be reclaimed and eternally saved by and by." We learn, further, that "though sinners are so completely ruined that they utterly perish," and are, in fact, "destroyed" for their sins, they are afterward "restored," and none the worse for having "utterly perished." Such statements are merely a collection of words without any meaning; nor do the illustrations which he calls to hand help the matter in any way. The case of a nation which would lose its political greatness for a while, and flourish in succeeding generations, is not identical, or even analogous, with that of a soul per-

sisting in sin. As all may see, the personality of the soul remains ever the same, while the personnel of the nation varies with each generation.

Very different from such trifling with words are the plain utterances of Scriptures which speak of punishment as the last experience or "end" of persistent sinners. Thus (Phil. iii. 18, 19) we read of "enemies of the cross of Christ, whose end is destruction." No man, made finally holy and happy, can have his end in destruction. Yet this, the Scripture asserts to be the fate of some. So also (2. Cor. xi. 13–15) we read of "false apostles and deceitful workers, whose end shall be according to their works." If their works are bad and their end is according to their works, their end must be bad also; hence, they cannot be saved, for salvation would be a good and glorious end. Observe that it is not said of these, as of quite another class (1. Cor. iii. 15), that their works will be burned up, and themselves saved though as by fire, but that they themselves shall find like end with their works, that is, in perdition.

We come now to the discussion of the parables, no one of which contains the whole cycle of gospel truth. The parables of the lost sheep and the lost coin do not deal with the final condition of the impenitent. It is not pretended that they do. The "helpless" sinner, as distinguished from others, nowhere exists. The "stupid sinner" and the "wilful sinner" may always be found in the same coat. A parable that deals with the matter in hand is found in Matt. xiii. 47, 50, where "the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind which when it was full, they drew to shore, and gathered the good into vessels, but cast the bad away." So, we are told, "shall it be at the end of the world." It seems hard to imagine what this can mean unless, as a result of a final judgment, some are pronounced bad and cast away. So also with the parable of the tares (Matt. xiii. 24, 43) where "the children of the kingdom" are typified by the good grain, but "they which do iniquity," by the tares which are "gathered in bundles," not to be changed into wheat, but "to be burned."

How many readers of these articles are willing to take chances with those whose fate Jesus thus describes?

The parable of the prodigal son teaches us simply that a sinner may find forgiveness when he repents of his sins and turns to the Lord, a fact, perhaps, which will be questioned by none. The case of the prodigal throws no light on the question at issue at all, namely, whether it is possible for a sinner to persist in his rebellion and stay away forever. The fact that one sinner, or that many, did not, does not, disprove but that others may. And, even in this parable of grace, we are not without an ominous hint that this is indeed, possible in the case of the "citizen" in the "far country," to whom the prodigal joined himself for a time. There are then "citizens in the far country," men who have no desire or interest to be elsewhere. The prodigal was preparing himself for citizenship when he came to himself.

thought better of it, and returned to his father's house. May all who are prodigals follow his example in this.

Nothing could be more unfair than any attempt to identify those who believe in the everlasting punishment with the elder son in the parable. As a matter of fact it is known to all that those who believe most profoundly that hell is endless, are the most enthusiastic in welcoming the returning prodigal from the life of sin. Anyone who is conversant with the work of the Salvation Army, for example, will admit this without dispute. While we are on this line of thought, let us enquire where the contrary doctrine took its rise. We find it in Gen. iii. 4: "And the serpent said unto the woman, ye shall not surely die." As compared with what the Lord had told our first parents, this was certainly "the larger hope." But for all his "reformed theology," it cannot be shown that the serpent was the best friend of the human race, or his counsel the safest to follow.

My brother spends some time and space in arguing that the human will is not so free as some suppose. This is aside from the question in hand. In my last article, to which I refer your readers, I pointed out that the will must be either free or not free, and that on either supposition Bro. Paton's teachings would be found untenable. Nor can he invalidate this position. I do not wonder, then, at his opposition to "human philosophy." The conclusions of mental science are all against his way of thinking, and those who agree with him on future punishment yet reject the Bible, which he does not, would do will to lay this fact to heart. Yet his prejudice against human philosophy took its rise since his first article was written. In that he led off with a little philosophy of his own, very "human" too, concerning pain, but he dropped this line of argument like a hot coal when he saw whither its conclusions led. In this he was wise in his generation.

Everyone knows that the compilers of the Methodist discipline held very different views on the *freedom of the will* from those which Bro. Paton advances. Yet he understands them as expressing themselves in harmony with him. This raises a strong presumption that he would understand the Biblical writers about equally as well.

PART II.—My brother stoutly contends that God has power to save men from their sins and sorrows independently of any choice of theirs in the matter. "God's will cannot be thwarted by any creature," he says. The sinner, therefore, when he commits wickedness and suffers therefore, does just what God wills that he should do, and God is pleased to see both the sin and its punishment. In that case, it trifles with us to tell us of "God's orderly plan for the salvation of the world." Furthermore, it will never do to tell intelligent people that God would think of employing an "orderly plan," involving all the suffering with which we are familiar, to accomplish what he could as easily achieve by the simple fiat of his will. On the same supposition it is equally idle to speak of divine punishments being "reformatory." If what our brother tells us is true, they are un-necessary. And if we are not free moral agents, all such punishments are also unjust. If all divine punishments are reformatory, the fear of such punishment must also be helpful to religion and morals in the highest degree. Why, then, does our brother labour to lessen that fear or take it away?

To sum up our brother's argument, it would lead us to believe that God had adopted an "orderly plan," involving centuries of suffering to accomplish that which a word of command would as easily bring to pass, and that in this orderly plan sinners impervious to the divine love, will be won to the paths of

rectitude by a series of punishments in themselves unnecessary and unjust. I am among those who "cannot believe this as yet."

As for my brother's curious allegory concerning Adam and Eve, I cannot see that it "proves" or "reveals" anything except that a famine reigns in his land of evidence. Nothing is more liable to mislead and mystify us than an attempt to "interpret" the Scriptures in this manner. We are warned against "departing from the simplicity that is in Christ," (2. Cor. xi. 3) and following "cunningly devised fables," (2. Peter i. 16), and if we persist in doing so, must take whatever consequences of spiritual darkness it involves. I am opposed to all such fanciful methods of "interpreting" the Scriptures in the interests of any doctrine. As is well known, people can by such means "prove" anything that they desire. Men have set dates for the end of the world, and fallen into all manner of foolishness, through handling the Bible in just this way.

I find it much easier to understand some of the plain utterances of Scripture which I here subjoin: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal." (Matt. xxv. 41-46.) "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." (Jno. v. 28, 29.) "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." (2. Thess. i. 9.) "If a little Bible evidence" with our brother "is better than all human philosophy," much is to be expected from him when

(*Continued on page 73.*)

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CONTENTS.

SEEKING HARMONY 65
AN APPEAL TO REASON.—No. 2 69
EDITORIAL ITEMS 72
EDITOR'S APPOINTMENTS 72
NOTES ON SUNDAY-SCHOOL LESSONS
Jesus Healing in Capernaum, (Mar. 4) 74
The Paralytic Healed, (Mar. 11) 75
EXTRACTS FROM LETTERS,
Hope for the Whole Creation 77
By or In Christ 77
Famine for God's Word 78
Hell Not Endless 78

EDITOR'S APPOINTMENTS.

A series of special meetings are being held at Yale, Mich., which began Feb. 14.

Mar. 4., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

Mar. 11. Open for special arrangements.

Mar. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 24, and 25, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 72.*)

he considers these texts. They are simple, and plain, and to the point, and can be understood by all. And this, again, is characteristic of the Bible in its treatment of these great themes—no myths, no fables, no hidden meanings, only to be found by burrowing in the graves of deceased languages, but in a direct, faithful way it sets before us "the way of life" and "the way of death," and and asks us to "choose this day." Nor does it mock us with offering us a choice which we are not free to make; promising us conditionally a heaven which we will obtain anyway, or threatening us with punishment which can never be inflicted.

The point in the case of Judas is simply this, that our Saviour made a statement concerning him which cannot be true if Judas is finally made holy and happy, no matter through what suffering he comes. We are not concerned with the incidents in his fearful death. Our Saviour said of him "good were it for that man that he had never been born." Belief in the truth of these words and in the salvation of Judas are incompatible. The promises and the threatenings of the Scriptures are alike conditional. (Ezek. xviii. 20–28.) Judas complied with the conditions attached to the threatening, not to the promise.

Bro. Paton himself spoke of Gehenna as a "type," so must not be impatient with me when I use the word as typical also. I know the literal meaning of the word. Gehenna is well rendered "hell." It is the place where I hope no reader of this article may ever come. That it is not, as our brother suggested, "God's way of burning up sin and all moral corruption," is well attested by the fact that our Saviour warns us against going there, cost us what it may. (Matt. xviii. 8, 9.) To speak of "unquenchable fire" which "always goes out" will hardly do. It is too much like the statement that the rich man who finds between himself and heaven "a great gulf fixed" is "made alive in Christ."

Nothing can better illustaate the desperate straits to which they are reduced who endeavour to harmonize such sayings with Scripture than an attempt on the part of some to identify the rich man with the Jews; but the limits of space prevent an exposure of this fallacy in this paper. This may the more readily be postponed as Bro. Paton does not endorse this exposition as his own, but places the responsibility on "many intelligent people."

The allusion to the anonymous bishop should not be forgotten. Whatever reasons operate compelling Bro. Paton to withhold the bishop's name should have operated to prevent his mentioning the matter in print at all. But it is hard to imagine what these reasons can possibly be. Our bishops are not men in private life. When it is proper to quote their utterances at all, they are for the world to know, with whatever endorsement their names may lend. Personally I do not believe that a Methodist bishop ever said anything of the kind, or that the trend of thought our brother speaks of exists at all in the church of which I have always been a member. I have all regard for Brother Paton, and believe that he is mistaken. But I much regret that he should make such statements and decline to offer proofs when called for.

I agree most heartily with my brother in the thought that the Christian life is by far the happiest and best. I will go a step further and say that I believe that it is not only desirable but necessary. In the words of the Master, "Except a man be born again, he cannot see the kingdom of God." Very sincerely yours,

A. M. STIRTON.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Healing in Capernaum.—Mark i. 21-34.

(Lesson for Mar. 4.)

GOLDEN TEXT.—And he healed many that were sick.—Mark i. 34.

Read Luke v. 1-11.

INTRODUCTION.—After his rejection at Nazareth, Jesus went down to Capernaum, a city on the northwest shore of the Sea of Galilee, where for a time he made his home, and taught them on the sabbath days, and performed many miracles.—Luke iv. 31-41; Matt. viii. 14-16, 29-34. In the development of his work the miracles were (1) to show his divine authority and power; (2) to reveal the loving nature of his mission; and (3) to be acted parables of the spiritual blessings of the gospel.

Just before our lesson, there is given an interesting scene. Jesus was walking by the Sea of Galilee, and seeing Simon and Andrew fishing, he entered into the boat, and preached to the multitude on the shore. He then called upon the two disciples to go out and fish in deeper water, and though they had toiled all night in vain, they did as he commanded, and caught a multitude of fishes. It was a great astonishment to the disciples. From that time, they were to become fishers of men. They (with James and John) had become disciples before, but did not accompany him all the time. They had gone home to earn their living. But now they were to join him in his mission; and they went with him into Capernaum.

I. THE WITNESS OF HIS TEACHING. Vs. 21, 22. They went into Capernaum from the sea shore. And on the sabbath, they went into the synagogue—the house of worship among the Jews. His object on going there, as here stated, was to teach. It was common to ask visitors, especially if prominent men, to speak at the synagogue services. Jesus accepted the opportunity. And he astonished his hearers with his teaching—including both what he taught and the manner and spirit of his teaching. He taught not only out of a book, but out of himself—"as one having authority, and not as the scribes." He knew the things he expressed. He not only was a Teacher of truth, but he himself was the Truth.

There has been lately discovered, in Tel Hum, the ruins of a synagogue supposed to be the very one in which Jesus preached, and which was built by the Roman centurion whose servant Jesus healed.—Luke vii. 1-10. The walls were about seventy-five feet long, by fifty-seven feet wide, and ten feet thick. It appears to have been more nicely finished and more profusely ornamented than other synagogues.

II. THE WITNESS OF HIS POWER OVER EVIL SPIRITS.—Vs. 23-28. "A man with an unclean spirit"—or possessed by a demon, often called a devil—was in the synagogue. Such "possession" seems to have been common in those days. Perhaps it is yet. The man may have been responsible for his condition, but now he was controlled by an intelligence greater than his own, as shown by what he cried out: "Let us alone: [He was one of many.] * * Art thou come to destroy us? *I know thee* who thou art, the Holy One of God." The man did not know this. He was the medium of a spirit that did know. This spirit, or demon, represented Satan's kingdom. Jesus had not, so far as appears, formally interfered with the demon. He was preaching truth, rather than condemning error; his work was affirmative, rather than negative; but the truth stirred up the demon's opposition.

This presence and interruption gave Jesus an opportunity, by an object lesson, to reveal his mission and his power. He at once rebuked the demon, muzzled him, and commanded him to come out of the man, and the demon obeyed. Neither of them (with all their freedom of will) could withstand the power

of Christ. Jesus did not want this demon, nor his medium, to witness to his divinity. He would prove his own claim by over-powering the enemy. He did not wait for the demon to let him. This is a foregleam of Christ binding the devil and spoiling his kingdom. This new doctrine and power astonished the people. It was a new idea that anyone should with authority demand and secure obedience from the wicked spirits. It is an astonishment to many now that we claim such power for Christ. They say: "If Christ has such power, why does he not cast out all the devils at once?" Well, it is because he has a wiser and better way. And we must wait his time.

III. THE WITNESS OF HEALING.—Vs. 29-31. On leaving the synagogue, Jesus and his four apostles went into the home of two of them—Simon and Andrew. It appears they had moved to Capernaum. (John i. 44.) Simon was a married man, and his wife's mother lay sick in their home. A new and great thought is awakened. Jesus can heal her. They tell him about her, and he came in, and, taking her by the hand, raised her up: and she was healed, and at once served Jesus and his disciples.

IV. THE WITNESS OF MANY MIRACLES.—Vs. 32-34. When the Sabbath was past, and the people felt free to come, they brought the sick and the "possessed" to Jesus, and he healed them all.—Matt. viii. 16. We do not read of gradual healing, or that he told them to refrain from using medicine and hold on to him by faith and they would be healed. He just healed them. There are other methods of healing than the direct "divine healing." Some others may pass for "divine healing," that are not. But the Lord can still heal. Jesus never made a raid on medicines and doctors. He just healed without their aid, and sometimes after they had failed. Jesus never said anything against farming, milling, and baking, but he sometimes produced food without their aid. The use of such miracles was to show that he had the power in himself by which all these results are reached in the ordinary way. Miracles are only an extraordinary manifestation of the divine power. Jesus did not condemn the use of means.

Our lesson gives us three kinds of proof that Jesus was the Son of God: (1) his teaching; (2) his power over devils; and (3) his power over disease.

What Christianity has done in the spirit of man, and in the world, is a greater miracle than healing the sick. The lesser is the shadow of the greater. The Son of God can do both. He does the lesser sometimes. He is always doing the greater.

The Paralytic Healed.—Mark ii. 1-12.

(Lesson for Mar. 11.)

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark ii. 10.

Read Matt. iv. 23-25; Mark i. 35-45.

INTRODUCTION.—The connecting account between last lesson and this one is found in Mark i. 35-45, Matt. viii. 1-7, and Luke iv. 42-44 and v. 12-16. After the very busy sabbath of last lesson, Jesus rose up very early the next morning, and went away by himself into a solitary place and prayed. He needed and loved to be in personal touch and communion with his Father. Through such a Spirit filled and consecrated Christ the Father could do his work among men. Simon and the other disciples followed him afterward to his place of retirement. They reported to him that the people were seeking for him; but instead of them returning to Capernaum, they made a tour through Galilee, preaching in the synagogues, and performing many miracles—healing all manner of diseases and casting out devils. Quite an excitement was caused by the healing of a leper, who, contrary to instructions, blazed abroad what Jesus had done for him, so that He had to keep out in desert places, where the people gathered to him.

I. JESUS PREACHES IN A PRIVATE HOUSE IN CAPERNAUM.—Vs. 1, 2. Some days after the healing of the leper, and when the excitement about that miracle had quieted down, Jesus and his disciples returned to Capernaum, and it was soon reported around that he was in the house. It may have been "at home," (Matt. iv. 13) or at Peter's house, where he had healed his wife's mother. Soon a crowd was gathered, so many that they could not all get in the house, or even near the door, and he spoke the Word to them. Many of those who gathered there were Pharisees and teachers of the law—among the most influential of the Jewish people.—Luke v. 17. Jesus used all opportunities, both in public and private, to teach the people, whatever their motives for coming together might be. One is impressed with the quiet, nonsensational method of Jesus' preaching. The oriental houses are usually of one story, with a flat roof, with outside stairs to the roof where, in warm weather, the family usually sleep. The better class of houses consist of an open courtyard, in which is often found a fountain or well. This court is surrounded on three sides by rooms with bare, almost windowless walls, with a narrow doorway in the center opening into the court. If Jesus was preaching in such a house, he probably stood in the doorway, the people with oriental freedom filling the rooms, and others being in the open court.

II. THE SERVICE INTERRUPTED.—Ver. 3. The report of Jesus' former work of healing caused the friends of a paralized man to bring him to be healed. He could not walk, but was carried by four men. He was probably a full grown man—being thus carried,—and yet young, as Jesus called him "son." This was a case considered beyond the reach of ordinary treatment, as were many of those healed by Jesus. It is probable that such an interruption was not displeasing to Jesus. It gave opportunity for the confirmation of his word.

III. OVERCOMING OBSTACLES.—Ver. 4. These the sick man (probably) and the four who carried him—were men of faith. The miracles before seen or heard of had produced faith. One design of miracles is to produce faith. Faith is not a mere act of will, but a state of mind caused by evidence. These men showed their faith by their determination and their work. The crowd was an obstacle between them and Jesus, but they would not be discouraged. Their love for the sick man, coupled with their faith in Jesus, caused the men to persevere. They were determined to bring him to Jesus. They found, their way to the roof, and literally dug it away, or scooped it out, (grass, earth and tiles) and let the needy one down in the very presence of Jesus. Such faith and perseverance are not likely to go unrewarded. In such a case, even the owner of the house would not object.

IV. JESUS FORGAVE HIS SINS.—Ver. 5. Seeing their faith, Jesus said to the sick man, "Son, thy sins are forgiven." Not what they were asking, but something better, Jesus gave first. Does the Lord not often so answer prayer? No doubt physical healing is a type of spiritual healing or salvation. The forgiveness of sin is not all there is of spiritual salvation, but it stands at the beginning of the process of regeneration, which includes cleansing from all unrighteousness. Forgiviness relates to sins committed in the past. Salvation includes this and the making the man new—a new creation—like Christ Jesus.

V. JESUS PROVES HIS POWER TO FORGIVE BY HIS POWER TO HEAL.—Vs. 6-12. To forgive sins, as here brought to view, was a divine prerogative. This the scribes—writers and teachers—know, and hence in their hearts they accused Jesus of blasphemy. Again Jesus revealed his divine wisdom and knowledge by telling these scribes just what they were thinking. He then appealed to their own judgment by asking, "Which is easier, to forgive sins, or heal the paralysis?" They knew, and he knew, that only God could do either. And then he added, "That ye may know that the Son of man hath power on earth to forgive sins (he said to the paralyzed man) Take up thy bed, and go home." And he obeyed. Here was a demonstration of his claim that he was the Son of God—the manifestation of his Father's love and power—as well as Son of man. The human was not divine—though produced of God miraculously—but the divine was declared and manifested through the human. "The Father that dwelleth in me doeth the works."

The healing was instantaneous. This is what amazed the people. A gradual healing lacks positive evidence that it is divine healing. Immediate results proved the Messiahship of Jesus. And the people glorified God, saying, "We never saw it on this fashion."

This lesson teaches that only God can forgive sin and heal disease. And that Jesus was an embodiment of the power of God. He proved that he could forgive sins because he could heal disease. And is it not equally true that he who can now forgive sins can heal disease?—See Psalm ciii. 3. This miracle is a living parable of sin and salvation.

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EXTRACTS FROM LETTERS.

Hope for the Whole Creation.

FOR some reason I have missed getting my paper since November. I want to get them, and to hear the glad tidings of the new year. And I want to send my Christian greeting to all the brothers and sisters. Allow me to give the following Scripture:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption--the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. * * * And we know that all things work together for good to them that love God, to them who are called according to his purpose. * * * What shall we then say to these things? If God be for us, who can be against us?"—Rom. viii. 19-31.

I have never seen anything that corresponds with the Bible as much as the HOPE. I will send some money as soon as I can get it. C. T.

LLANO, TEX.

By or In Christ.

INCLOSED find $1.00 for renewal of my subscription for the HOPE.

I would be pleased to have your opinion on 1. Cor. xv. 22. Some say it means *by* Christ, not *in* Christ. If made alive in Christ, (if that means at the resurrection), when are the wicked purified?—after they are made alive in Christ?—as we read man knows not anything in death. J. D. L.

FRANKLIN GROVE, ILL.

REPLY.—Of five translations of the New Testament on my table, only one (the EMPHATIC DIAGLOTT) uses "by" instead of "in" in the passage named. And even the Diaglott gives "in" as the literal rendering. But I care not which of the two prepositions, "in" or "by," is used, if it be remembend *how* Adam brought death, and *how* Christ gives life. Paul says, "As the one, even so the other." Do we not know that all die because of being partakers of Adam's nature? Is not that the only way we are killed *by* Adam, because we *in* Adam as sharers of his nature? Then according to Paul's "as" and "even so," the way all shall be made alive *by* Christ is that all shall be *in* him as partakers of his nature. This truth is not dependent on the use of "in" or "by." It is based on God's revealed plan of giving the two kinds of life and body by the two Adams, as clearly brought out in 1. Cor. xv. 35-49. The animal (or first) life and body are by the first or animal Adam, and the spiritual life and body are by the second or spiritual Adam. The evident teaching of Paul in this Scripture is that Adam and Christ are each the Head and Life-giver of the race on opposite planes—first the natural (animal) afterward the spiritual. If Paul did not teach this, and wanted to do so, he could not have used language more to the point: "As by [or in] Adam [the generator of the race] all die, even so by [or in] Christ [the Regenerator of the race] shall all be made alive—every man in his own order." Corruption, dishonor, weakness, animal and mortality are the marks or qualities on Adam's side, and their opposites are the qualities on the Christ side. Words could not be plainer than the apostle uses, and he applies them to all who die in Adam.

Concerning the other question, "When will the wicked be purified?" I would answer: In the judgment process—just the same as it is with the first-fruits, or those who go through the process in the present life. The judgment process begins at the begetting and ends at the birth. In other words, I understand the three things—regeneration, judgment and resurrection—to be simultaneous; or that the judgment process begins with the waking from the death sleep. They wake to judgment, and the judgment is unto victory. The victory is the completed resurrection—when they are fully made alive in Christ. In 1. Cor. xv. Paul does not give the details,—does not speak of the judgment at all,—but only gives the grand result — victory, immortality. Some, for this reason, ignore all future judgment and punishment; but other Scriptures speak of the waking and coming forth to judgment and resurrection.—John v. 29; Dan. xii. 2. As they "wake" and "come forth" to a resurrection of (or by means of) judgment, it is evident that the mere waking is not the resurrection, but only the first step toward that grand result. It seems an important truth that there is a begetting and a birth in the regeneration of the world as well as of the church, and that the judgment process—the purifying process—lies between the begetting and the birth. There will be no sin, no judgment, no punishment, after they are made alive in Christ—that is, when the resurrection is fully accomplished.

—EDITOR.

Famine for God's Word.

I WRITE to send my subscription for the HOPE, which is always my most welcome visitor.

I was quite struck with the piece in the HOPE of December 15, concerning the infidelity in France: but is it not almost equally so throughout the world? Are we not in the days spoken of by the prophet Amos (viii. 11), where there is a famine in the land, not of bread or water, but of hearing the words of the Lord. They are wandering from sea to sea, and from the north even to the east, seeking for the word of the Lord, and do not find it. And why? Is it not because they reject the teaching of the Bible, and are looking to themselves and all manner of so-called sciences, scouring the world in every direction for something to build upon that will suit their own particular theories? Is it not as bad here (though not quite so openly, perhaps) as in France? Many in our churches do not believe in the plain, fundamental truths of the gospel; and why they remain in the churches, and help support them, is a mystery to me.

One of the most common species of infidelity is denying the divinity of Christ. Without this the whole plan of salvation dwindles to nothing; for without divinity coming down to humanity, in what way *could* humanity ever obtain divinity? But the trouble seems to be that they all want to find some way to save themselves without the help of God. And the outcome would be discouraging to me were it not for my faith in Him, that He will not fail nor be discouraged until he shall send forth judgment unto truth. But, notwithstanding, it behooves us at this time to have on all the armor spoken of by Paul in Ephesians vi., that we may be able to stand.

AVIS.

Hell Not Endless.

I HAVE been much interested in the letters reproduced in the HOPE from the Sanilac Co. Times on the subject "Is Hell Endless?" and can hardly resist the impulse to write some thoughts that arise from reading the letter of A. M. S. Some of his arguments have been so familiar to me from childhood, that to reply to them might be considered an *impersonal* matter, as the language in which he expresses his objections is perhaps almost as stereotyped

as that which I shall use in commenting on his remarks.

If the story of Dives and Lazarus (of the *parabolical* meaning of which even its very phraseology stands in evidence) were properly understood, it would seem as though Hades, or Sheol (for they are the same), could never be considered as identical with Gehenna; and in view of the fact that Hades (Sheol) is to be *destroyed* (Hos. xiii. 14; Rev. xx. 14), it could never be thought of as a place of endless torment.

Is the fact that men now make "free choice of evil rather than good, although they know in advance that the way of the transgressor is hard," any reason for believing that "if the will is free, no power whatever can prevent their doing so in the world to come and forever?" I think not. The idea seems based on the further assumption that "we are taught in the Scripture that the persistent exercise of the will in an evil cause results in such hardening of the heart as to make any desire for salvation impossible." (In the Scriptures quoted in support of this latter statement I fail to see the proof.) The arrest and reclamation of many a vile sinner completely refute it, so far, at least, as *this* life is concerned; and therefore, so far as finding here any *analogy* to a hopeless future, the argument is nullified. When the Spirit of God takes hold of a sinner, no matter how many years he may have "steeled his stubborn heart," its hardness never stands long in the way. There is no Scripture limit put to the truth that "while the lamp holds out to burn, the vilest sinner may return." What causes him to return? "The goodness of God." Rom. ii. 4.

Hardness of heart against God's claims comes only through blindness to, and ignorance of the true nature of His claims. Nowhere in Scripture are we taught that blindness and hardness of heart will be an unending condition. A blind man cannot be blamed for not seeing. Spiritual sight must be given to a man before he can "know the things of the Spirit," and until God gives it to him, there is no alternative but for him to remain in blindness and hardness.—1. Cor. ii. 14.

I think all intelligent persons will admit that man has been endowed to a certain extent with freedom of will; but it seems strange that any unprejudiced Bible student should hold that this freedom is absolute. The very limitation of his mental, moral and physical nature—limitations imposed through means of the thousand and one circumstances of heredity, environment, etc., —are proof positive against such doctrine. Therefore to say that "we are either free or we are not free," does not state the case accurately. The ocean sometimes sets a limit to the freedom of a whole continent. "Thus far shalt thou go, but no father," may be as true of the sinner in his wanderings from God, as it is true that an earthly father often finds it necessary to snatch his little child from impending death, on account of its heedlessness in the use of its freedom. God certainly claims the relationship of Father, and He also claims to have even greater love and solicitation for His children, than an earthly parent.

To quote again: "If the will is not free, then God can save men——independently of themselves and any choice of theirs in the matter.——Why does He not do so now? Is it probable that for no reason whatever He will yet do what He has all along refused to do, though perfectly able? That would be to assert that He is as changeable and capricious as the most frckle of men."

Is not this rather a hasty conclusion to jump at? If anyone charges God with changeableness and frickleness, it would seem to be those who, while professing to believe in His absolute foreknowledge and "eternal purpose,"

(Eph. iii. 11; Acts xv. 18), yet claim that His purpose for His creatures will be largely frustrated by their inferior wills; thus subordinating the designs of Infinite Knowledge to the caprice of finite wills. A strange belief, indeed, for anyone who has ever read in the Scriptures of the absolute impossibility of failure of His *original* purposes and desires, as expressed in such passages as Isa. xlvi. 9–11; Ezek. xxxiii. 11; Isa. lv. 11; 1. John iv. 14; 1. Tim. ii. 4; Job xxiii. 13; Acts xv. 18; Eph. i. 4–10 and iii. 9–11; and many others. To suppose that God could do, or not do, a thing "for no reason whatever" is *unthinkable* to a believer in the "Plan of the Ages." *Why* does not God save all men now? is a question that is no more for us to answer, than that other question, why did God permit evil to exist? And yet He has said, "I form the light and create darkness; I make peace, and evil; I do all these things."—Isa. xlv. 7; Amos iii. 6. We can only say of His plans that we have assurance that His *original design*, to the last detail, will be worked out to a grand completion.

As to the question, "Can anyone doubt that God wills that all men should be holy and happy in this present world?"—is it likely, if He had designed that *all* should be so, that He would have created so many causes of sorrow, pain and suffering,—left so many unbridled forces in Nature to work devastation and ruin,—left so many even of the good and upright to suffer from the evil deeds of others? His plans for *all* man's happiness and holiness most evidently have reference to a later period of existence than here. While it is the duty of His chosen exceptions (Acts xv. 14), who have the light, to be holy and faithful, yet there are those whom God Himself, for His own wise purposes, has kept in blindness and unbelief for a time.—Rom. xi. 25, 32.

Referring to Rev. xxi. 4, etc.,—is it true that one may "see at a glance that he [John] is speaking exclusively of Heaven?" Too many Bible readers draw conclusions from what they read "at a glance," instead of from close, deep study. A careful reading of the passage will show that it does *not* refer exclusively to Heaven, but to the holy city, new Jerusalem, coming down from God *out of heaven*, and to the *tabernacle* (a temporary dwelling-place) of God, *with men*. The words seem to plainly indicate the Spirit of God coming down with the fullness of spiritual blessings to mankind. The always open gates (ver. 25)—far from being a bar forever shutting out the lost—stand as a perpetual welcome to every sinner who chooses to return. The outsiders of verse 8, passing through the fires of the "second death," are not in an endlessly fixed condition, because in this same "Lake of fire" Death and Hades are to be destroyed (chap. xx. 14), so that "there shall be no more death." God's Love is no doubt the active agent in that "Lake of fire." Paternal love is always stronger than paternal anger, even in the dealings of earthly parents with their children.

If it be true that "the powers of the impenitent lost will, in the world to come, as in this, be greatly crippled by sin and its consequences," it would seem as if, instead of making "belief in their final restitution the more unreasonable," the opposite would be true; for the realization that sin is crippling even the power of *enjoying sin's pleasures* has often caused a sinner to loath sin and turn from its now hateful presence. The loss of the *enjoyment* of sin, and a consequent realization of its hatefulness, has been the motive which has started many a poor lost sinner on the road to reformation and salvation. G. C.

PONTIAC, MICH.

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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"You hath he quickened, who were dead."—Eph. ii. 1, 5. This evidently is the first step in personal salvation, and it is an act of divine grace. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Vs. 8, 9. The beginning of the new life cannot be of works, for only the living can work. Some think this teaching belittles the importance of good works, but it does not, to those who understand it. "For we are his workmanship, created in Christ Jesus unto good works."—Ver. 10. We do not obtain life *by* our works, but the Lord gives us life that we may work. The same is true of both the natural and the spiritual life.

After we have received God's gift of life, we are to use it. In this we have enough to do—as coworkers with God—and in the Word we are constantly exhorted to work. After God has begun the new life (which is salvation) in us, our business is to develop the Christlike character. This is a practical thing. We are to work out our own salvation with fear and trembling (a sense of deep humility), realizing that God worketh in us to will and to do of his good pleasure.—Phil. ii. 12, 13. This is called obedience and working. And is it not true that good works are helpful and necessary in the growth of Christian

character? This character-building is the process of salvation. In one sense—the fundamental sense—we are saved at first, but in the sense of growth or development, we are to work out our salvation.

We are not only saved at first by grace through faith, but the apostle says, "We are saved by hope."—Rom. viii. 24. It is in the working process that we are cheered, strengthened, encouraged by the blessed hope. The desire of the child of God, made alive by the Spirit, is to be like Christ—to grow up into Christ, our living head, in all things. The young Christian uses the milk of the word that he may grow thereby; and the more advanced Christian can use the stronger food. Proper diet and healthful exercise are important things in the natural life; and the same is true in the spiritual life. If people eat too much, and do not work enough, they cannot be healthy in either the natural or the Christian life. All knowledge, without love, puffeth up; but a working faith and love build up. Faith works by love; and Jesus says: "If ye love me, ye will keep my commandments."—John xiv. 15, R. V.

We know that we have passed from death unto life if "we love the brethren,"—or "by the Spirit which he hath given us."—1. John iii. 14, 24. This Spirit shed abroad in our hearts not only leads to loving the brethren, but also to loving the qualities of Christ himself. Therefore we aim at being like him, and it is the assurance of success that makes hope a saving power. "He that hath this hope in him purifieth himself, even as he is pure."—1. John iii. 2, 3.

The first step in the Christian life is connected with reconciliation—ceasing to be enemies. The next is to grow in knowledge and to walk in the light, eating the living bread. Peter, writing to believers, says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."—2. Pet. i. 2. He speaks in the third verse of our being called to glory and virtue. In the fourth he speaks of the exceeding great and precious promises. Then he exhorts to diligence in the building up of the Christian character. To faith we are to add—or with faith chorus, or blend,—the seven Christian graces, virtue (fortitude), knowledge, temperance, patience, godliness, brotherly kindness and love. He that lacketh these things is blind (short-sighted) and cannot see afar off, and hath forgotten that his old sins were forgiven. He is losing sight of the supreme object of his being called into the new life. But by doing these good things we make our calling and election sure, and secure the abundant entrance into the everlasting kingdom. We must be like Christ before we can reign with him. To form the Christlike character is putting on Christ, and to this work we are called and earnestly exhorted.—Rom. xiii. 11-14. "Be thou faithful unto death, and I will give thee a crown of life." So says the Master himself.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus at Matthew's House.—Mark ii. 13-22.
(Lesson for Mar. 18.)

GOLDEN TEXT.—He said unto him, Follow me.—Luke v. 27.

Parallels.—Matt. ix. 9-17; Luke v. 27-39.

INTRODUCTION.—This lesson is closely related to our last in all the three accounts. The call of Matthew was some time during the second year of Christ's ministry. Some think that the feast took place immediately after. This may have been the case, but it is not necessarily so.

I. THE CALL OF MATTHEW.—Vs. 13, 14. After the healing of the paralytic, Jesus left Capernaum and went toward the seaside, where the multitude gathered to him, and he taught them. One use of miracles was to attract the attention of the people. Bodily healing always interests the masses; but it does not necessarily lead to spiritual healing, or salvation. Someone has thus analyzed Jesus' teaching: 1. It was with authority. 2. It was popular in style of speech. 3. It was concrete. 4. It was proverbial. 5. It was symbolical. 6. Often in parables. 7. It was singularly attractive. All this is true; but there are reasons for thinking that the masses were more interested in the physical benefits than in his teaching—especially its more spiritual phase.—See John vi. 26-66.

As Jesus was moving from place to place along the shore, he passed by the "receipt of custom,"—the toll house,—the "custom house,"—where the collector of duty, or revenue, was stationed. The Romans taxed heavily almost everything that was brought into the various cities or markets. It was often oppressive. Roman knights were usually at the head of this work, but they gave the actual work into the hands of under officers, who were required to pay over all that the law required, and were dependent for their own living on what they could make by fraud and false accusation. No wonder they were feared and hated.

Levi (also called Matthew) was a publican. Perhaps Matthew was his new name, after he became a Christian. The publican's business was not necessarily wicked, but it was at least disreputable, and was generally followed by corrupt men. Levi, being a Jew, was naturally despised by the Jews, who were unwillingly subject to the Romans. There is nothing to indicate what his character had been. Some think he would not have been called to be an apostle of Jesus, if he had been very wicked. But Zaccheus was saved, and he virtually confessed his previous falsity.—Luke xix. 8. Jesus saw value in both, and they were penitent. Matthew is the only evangelist who applies to himself the odious title of publican.

Jesus said to him, "Follow me," and he immediately obeyed. It is evident that Levi previous to this had heard Jesus' teaching, seen his works, and recognized his character and claim. He was ready to make the change, whatever it might cost. He was to be a follower in fact—a constant attendant of Jesus—as well as a loyal friend of his Lord and Master. Jesus must have seen great possibilities of power and usefulness in Levi, as one sees the oak in the acorn; and he called him to a nobler and higher service and manhood—called him into a work that would develop the best that was in him. It cost him something. Luke says he forsook all—his business, his hopes of wealth, his companions, his luxuries. But who shall tell what his gains were?—gains for this life—peace, joy, gladness, a good conscience and character—and the glory of the throne with Christ in his kingdom. It always pays to obey the Lord Jesus. He that is willing to lose his *old self* for Christ always gains a nobler and better *new* life in Him.

II. THE BANQUET.—Ver. 15. Probably Levi made the feast as a means of bringing the many publicans and sinners

the outcasts—in contact with Jesus and his disciples. This was surely a wise and commendable thing. Levi as a companion of the bad was in danger; but Matthew as a friend seeking to do them good was safe. Jesus went among the low and the lost as a Friend and Physician, not as an associate in sin. His professed followers now may learn a lesson from this.

III. DISCUSSIONS.—Vs. 16-22. When the scribes—who were Pharisees—the most popular sect of the Jews—saw Jesus eating with the outcasts, it gave them ground for sharp criticism. It probably inclined them to deny his claim, as in Luke vii. 39. But, on the other hand, it gave Jesus a grand opportunity to emphasize the object of his mission—to save the lost. "Sinners Jesus came to save." Only the sick need a physician. Only the lost need to be found and saved. It might almost be inferred that Jesus implied that the Pharisees did not need salvation; but he only took them on their own ground to justify his conduct toward the outcasts. Elsewhere he showed that the proud, self-conceited Pharisees were the worst of sinners—hypocrites—and farther from the kingdom of God than the outcasts themselves. It is a blessed thing that the Bible never speaks of any as hopelessly lost; but people must feel their need of a Saviour before they will receive him. "If any man thirst let him come unto me and drink."

A part of Jesus' answer to the scribes is recorded in Matthew ix. 13: "But go ye and learn what this meaneth, I will have mercy, and not sacrifice." Perhaps it means that the Lord cares more for kindness and mercy in his people than for exactness in the mere forms of religion. The scribes were particular in the less important, and neglecting the more vital.

The next discussion was about fasting. John's disciples and the Pharisees "were fasting," (R. V.) probably that very day, and it appeared very irreligious to the Pharisus that Jesus and his disciples should be feasting. But Jesus, by his illustration of the wedding, (which is supposed to be a time of joy, not of mourning) showed that his disciples at this time had no reason for mourning or fasting. It was a time of joy and gladness, and the feast was a better expression of their condition than a fast would be. But he foreshows a coming day when he (the Bridegroom) would be taken from them, and then his disciples would fast.

And yet, does he not teach, by the illustrations of the new cloth on the old garment, and the new wine in the old bottles, that the old idea or from of fasting is not in harmony with the then incoming dispensation? The fasting of the old dispensation was a type of something which it represented. What is the antitype? It seems that it must be in keeping with mortifying or crucifying the body of sin (Rom. vi. 6; viii. 13) and not mere abstinence from natural food. The old was the letter, the new is the spirit.

The Life of Christ.

(Lesson for Mar. 25.)

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister.—Mark x. 45.

INTRODUCTION.—This is a Review lesson. One of the important things in our study for this year is to gain as clear a view as possible of Jesus' life as a whole. We may be benefitted by the consideration of a brief outline of what appears the probable order of events.

I. HIS ANCESTRY.—On one side God Himself. On the other every phase of life and character, every human element and tendency, shown in his genealogy. By his mother he took our nature—was made in the likeness of sinful flesh. He was divine that he might have power to give us divine life; he was human that he might sympathize with us in our infirmities and sufferings, and that he might be our Judge and

merciful High Priest, and bring us to victory.

II. His Youth.—Of his childhood and youth little is said in the Scriptures. But we may be glad that he had the experience of a little boy and a young man. From the time he took out nature—leaving his riches and taking our poverty (2. Cor. viii. 9)—he became a personal illustration of God's plan for the race: "First the natural, afterward the spiritual."

In his development there were home training; Bible study; education; boyhood associations; travel to Jerusalem; large religious meetings; village life; working at the carpenter's trade. He no doubt in a very natural way learned of his nation's history and hopes. And he developed a noble and beautiful character. We are told that he "increased in wisdom and stature [or age], and in favor with God and man."—Luke ii. 52.

III. Preparations for His Ministry.—His thirty years' experience in contact with human life; the ministry of John the Baptist, which began six month's before that of Jesus, and probably lasted nearly two years; His baptism by John; the coming of the Holy Spirit; the voice from heaven; the victory in temptation. He conquered before he preached.

The ministry of Jesus—from his baptism to his death—covered three and a half years, but it seems that he did but little during the first six months; so his active ministry lasted three full years. The Lord's slowness and long waiting seem strange in view of certain popular notions of human danger and destiny.

IV. First Year.—It was a year of beginnings. He obtained his first disciples, did his first miracle, preached his first discourse, made his first tour—mainly in Judea,—obtained his first Samaritan disciples, and did the first work of his Galilean ministry.

V. Second Year.—It may be called a year of principles. He manifested many of the fundamental principles and truths of his kingdom. They may be listed thus: The water of life; Organization, choosing apostles; Sermon on the mount; Miracles showing his love, proving his authority and illustrating his mission—the natural representing the spiritual; Forgiveness of sin; Seeking the lost; Life from the dead; The light of the world; Warnings and invitations; Parables, hiding the truth from the uninitiated, and illustrating his plan. This second year was spent in Galilee.

VI. Third Year,—It was a year of development. The twelve were trained and sent forth. The five thousand were fed. Many discourses were delivered. Many miracles were wrought. The living bread was manifested. He was transfigured, giving a foregleam of his glorious kingdom. His love for the children was expressed. The third year also was mainly spent in Galilee.

It is thought that John the Baptist (imprisoned in the second year) was beheaded in the third year.

The opposition to Jesus, especially by the leaders of the popular Jewish sect, began early in the first year and increased gradually till they secured his ignominious death on the Roman cross. It seems surprising that of the multitudes who heard him, whom he fed and healed, so few remained his permanent followers; but he secured enough to have five hundred witnesses of his resurrection, and an hundred and twenty to wait for the baptism of the Spirit and become the nucleus of his church, against which the gates of hell (the powers of death and the grave) shall not prevail.

The Beatitudes.—Matt. iv. 25 to v. 12.

(Lesson for April 1.)

GOLDEN TEXT.—Blessed are the pure in heart: for they shall see God.—Matt. v. 8.

Read Luke vi. 17-26.

Introduction.—We have come to a marked epoch in the ministry of Jesus.

It is almost the central point, and in the second year. The Sermon on the Mount is among the fundamentals of this year; and the Beatitudes are like the text of the Sermon. Read the whole sermon. It is the best amplification of the text.

I. THE MULTITUDES.—Ver. 25. The teaching of Jesus, enforced and illustrated by miracles of healing, attracted great multitudes to Jesus. Some were hungry for spiritual food, and they were fed. Many were distressed with bodily disease, and he healed them. Some came in behalf of their friends who were sick. And no doubt many came through curiosity. The multitudes came not only from Galilee, but from Decapolis, (a region east and southeast of the Sea of Galilee, so called because it had ten cities, which the name means), from Jesusalem, from Judea, and from beyond Jordan. Palestine was well represented in the great gathering.

Seeing the multitudes, and probably after a day's labor with them, Jesus went up into the mountain, where he probably spent the night in prayer. And it was in connection with this event that he selected his twelve apostles.—See Luke vi. 12-17.

II. THE AUDIENCE.—Vs. 1. 2. It seems that Jesus retired from the multitude, and that the disciples were his special audience on this occasion. Some of the multitude were no doubt within hearing, but evidently the "them" of verse 2 were his disciples, and his object was specially to train them for their coming work.

III. THE SERMON.—In chapters v. to vii. Jesus announced many of the principles of his kingdom—in other words, the principles of righteousness. He was not preaching "the gospel" in these chapters, as is often asserted. He was rather announcing the essence of God's law—the ideal condition of love to God and one another. The gospel is the expression of God,s love for sinners, as manifested in Christ's saving work for them, and it is the power of God unto salvation. It is the gospel that opens the way and brings men into the kingdom of God— or into this ideal condition of righteousness and holiness love to God and man. The Sermon on the Mount mainly tells what we ought to be and do—what we will be and do when we are fully saved from sin and selfishness; but it does not save men. The ideal law condemns the sinner. The gospel is God's saving power—the power to bring about these right conditions.

IV. THE FIRST BEATITUDE.—Ver. 3. To be "blessed" is to be happy on account of good character. Sin has certain pleasures; the world has its joys; but true happiness or blessedness is from within. To be "poor in spirit" is to be truly humble before the Lord, from whom comes all that is necessary to make us truly rich. This is not here named as a condition of *entering* the kingdom, but as the condition of those *in* the kingdom. "Theirs *is* the kingdom of heaven." Those who enjoy the possible present salvation are spoken of as already in the kingdom—of course, in its incipient degree of development. In this beatitude we have the paradox that the poor are rich. The poorest of the poor, in a material sense, who have true Christian character, are richer than the richest who are without Christian character. And Jesus taught that it is *hard* for a rich man to enter the kingdom. The ordinary struggle for wealth is not in harmony with the principle of righteousness and love.

V. THE SECOND BEATITUDE.—Ver. 4. The mourner shall be comforted. This may apply primarily and specially to those "in the kingdom," (in its present primary stage), that is, to Christians, who are in grief or sorrow, or who may be in trouble of any sort for Christ's sake. See Rom. v. 3-5 and Heb. xii. 11. There are many agencies of consolation and help for all who are

in touch with the Spirit of God and with the angels. Those who truly mourn over low and unworthy conditions in themselves are sure of divine uplifting. Those who mourn the loss of friends departed, have the blessed hope of reunion hereafter, which is a healing balm now to the believing heart. And it is worthy of attention that one of the phases of Christ's mission is "to comfort *all* that mourn."—lxi. 2. Jesus is and always will be the Friend and Comforter of needy ones. And it is important that we drink into his Spirit.

VI. THE THIRD BEATITUDE.—Vs. 5. "The meek shall inherit the earth." Meekness may refer to both the manward and Godward side of life. It is defined as "Gentle or mild of temper; self-controlled; not easily provoked; forbearing, etc." This is meekness toward man. Meekness toward God is "submission to the divine will; patience and gentleness from moral and religious motives." It is not a weak, but a strong and noble quality. It is a manifestation of a character rooted in the indwelling Spirit of God.

How inherit the earth? First, they always get the greatest *real* good out of the present life. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." It may be repeated: "Poor men are often rich." But, second, Christ's kingdom is yet to possess the whole earth. The promise of the Father to the Son includes the earth and the nations, (Ps. ii. 8.) and the saints are jointheirs.—Rom. viii. 17. This inheritance is greater than mere residence; it includes ownership and full control.

VII. THE FOURTH BEATITUDE.—Ver. 6. Those who hunger and thirst after righteousnes, are sure to grow in grace and knowledge and to form a character in harmony with their ideal. To hunger and thirst for anything implies a love for it. And those who love righteousness, will eschew evil and do good. Their desire shall be satisfied. We shall be like Him whom we love.

VIII. THE FIFTH BEATITUDE.—Ver. 7. The merciful shall obtain mercy. Mercy is one of the fruits of righteousness. It is closely akin to love. It is kind and helpful to the needy—even to the undeserving. As God has been merciful to us sinners, we should be merciful toward others. What God requires of man is to "Do justly, love mercy, and walk humbly." As like begets like, mercy wins mercy when it is needed. "Forgive and you shall be forgiven." It is a step in the development of a godlike character. "I will have mercy and not sacrifice."

IX. THE SIXTH BEATITUDE.—Ver. 8. Purity is sincerity and freedom from evil in motive, purpose and love. It is thought by some that purity of *heart* does not include perfection of knowledge and character. Purity of intention and purpose may be attained by many here and now. To see God may mean to understand him. The purer the heart the clearer the spiritual vision. The more like God we become the better we can see him and understand him. When we are perfected, we have the promise that we shall see him as he is.

X. THE SEVENTH BEATITUDE.—Ver. 9. The lovers of peace will always be peacemakers. They are the opposite of the faultfinding and quarrelsome. They are the children of God in the most spiritual sense, because they have his Spirit. He is the great Peacemaker through Jesus Christ. The saved become saviours.

XI. THE EIGHTH BEATITUDE.—Vs. 10-12. To be persecuted for righteousness sake is to be like Jesus himself. As the kingdom is his, so it belongs to all who are like him. We are not to court persecution, but bear it bravely when it comes for righteousness' sake. It is not blessed to be spoken of as evil

(*Continued on page 89.*)

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CONTENTS.

CHARACTER BUILDING 81
NOTES ON SUNDAY-SCHOOL LESSONS
Jesus at Matthew's House. (Mar. 18) 83
The Life of Christ. (Mar. 25) 84
The Beatitudes. [Apr. 1] 85
EDITORIAL ITEMS 88
EDITOR'S APPOINTMENTS 88
IS HELL ENDLESS?—No. 3 89
"THE MAN WITH THE HOE" [Poetry] 93
HOW AND WHY MR. MARKHAM WROTE "THE MAN WITH THE HOE" 93
EXTRACTS FROM LETTERS,
Mission Work 94
Especially Interested 94
Bro. Wright in Sorrow 94
STORY OF DRINKIN' TOM 95
SIX GOOD OFFERS 96

EDITOR'S APPOINTMENTS.

A series of special meetings are being held at Yale, Mich., which began Feb. 14.

Mar. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 24, and 25, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Apr. 1., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

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Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 87.*)

unless it is "falsely." But if falsely represented in our life for Christ, there is reason for the greatest joy, and there is the greatest reward in heaven—the heavenly condition, the heavenly throne. In that throne with Christ we shall have power to bless even our enemies.

These conditions are all blessed. And the promises are all encouraging. The conditions expressed are able to work out the grandest rewards. The battle leads to victory and the crown of unfading glory.

IS HELL ENDLESS?—No. 3.

EDITOR SANILAC CO. TIMES,

DEAR SIR: My "adversion" to the length of Bro. Stirton's article was not intended as a criticism: and I made no complaint." I only said: "I would have been glad if, etc," and then I remembered what the printer had said about the length of his article. I know the tendency toward long articles, and on this matter, living in a glass house myself, I had no intention of throwing stones.

Only a part of "An Appeal to Reason" is before me. I would have been glad had it not been divided. But you will not think I am complaining. Being an editor myself, I know the necessity sometimes for leaving over to another issue. I am surprised at the brother's second paragraph. As lawyers and ministers are usually regarded, it appears more lawyer-like than ministerial; but I do not think even a lawyer (like yourself, for instance) would have written it. I do not think it needs or deserves any reply. The same is true of the paragraph concerning the Methodist discipline. Our brother's cause, and the cause of truth, would be as well off if such inferences and insinuations were not expressed.

I might include in the same list what he says about the serpent's "larger hope," and "reformed theology." He ought to know, if he does not, that it is a gross misrepresentation of my teaching. It is he himself that is maintaining that the sinner will never die, but go on living and sinning as long as God lives. He is honoring the devil by teaching that his kingdom will be co-eternal with God's—though he has not just said who will have the majority. I believe that death is the certain penalty of sin, but that Christ's mission is to undo the devil's kingdom. The stronger than he will bind the strong man and spoil his house. (Matt. xii. 28, 29; Heb ii. 14, 15.)

I do not oppose human philosophy or reason, except when it opposes itself to divine revelation. Bro. S. started out to argue in favor of an endless hell. He has not made much of an affirmative argument—satisfying himself by attempting to prove "the possibility" of such an eternal blot on God's universe. And his chief argument was a human philosophy, concerning the freedom of the human will. I am not willing to accept that "philosophy" against the Scriptural teaching that death and hell will be abolished, and that there shall be no more pain nor curse. When I called attention to the fact that a certain bishop of the brother's own denomination, who also believes in the freedom of the will, regards probation after death as a Methodist doctrine, Bro. S. first said I must

be mistaken, then said in substance: No matter what the bishop believes, let us test all things "by the plain word of God, and that alone." To this plan I agreed; and therefore his free will argument, and his quotation of Lyman Abbott are not pertinent. I have not dropped my argument concerning pain, nor am I afraid of where it leads. To me it is not a "hot coal." If reason be allowed, I am willing to take the ground that no coals can be made hot enough to hurt a boby or a soul that cannot be consumed. But I am willing to stand by the Bible, using my reason in its study.

In making his "Appeal to Reason," does our brother appeal from the Bible teaching? He certainly has (no doubt unintentionally) appeared to do so. When I quoted Scripture to show that Christ's mission includes making an end of sin, and reconciling the world to God (Dan. ix. 24; 2. Cor. v. 19); to show that his revealed plan (which neither man nor devil can set aside) is to have light after darkness, righteousness after sin, life after death, or restoration after destruction: and that the lost or dead condition is never spoken of as the final or endless condition,—he ignores it all by a few strokes of his pen, saying: "Such statements are merely a collection of words without any meaning." This may do for the special pleading of the lawyer, but I am glad he is not the jury in this case.

One might suppose that Bro. S. had gone over to Bro. Arnot's position, the way he talks about the "end" of the wicked. [Just allow me now to thank Bro. A. for his kind (?) warning that I "may be sniffed out of life with all others that do wickedly." I suppose, of course, he has seed and heeded the warning of that other minister, lest he "make a slip and get into" endless hell with the rich man. Which man's opinion of hell must we accept in order to escape? Will faith in Christ and Christian character count for anything?] But really I was under the impression that Bro. S. has been trying to prove that neither sin nor sinners will ever come to an end. I am firm in the faith that sin persisted in, always leads to ruin, death, destruction; but, unlike Bro. A., I also believe that portion of the Bible which declares that all shall be made alive in Christ, that then there shall be no enemies, but God shall be all in all.—1. Cor. xv. 22-28.

I am not "trifling with words" nor with my brethren, when I affirm that if words mean anything, "the wages of sin is death" but that resurrection or restoration is as sure as death, for "the gift of God is eternal life," Paul says, to the same all who die by Adam, or by sin. I am not "trifling with words" when I affirm that no man can find in the Bible such expressions as "endless death," "finally impenitent," "forever lost," or "everlastingly too late," with which some preachers are in the habit of spicing up their sermons. These familiar expressions are all home-made.

I am glad that many ministers in all denominations are preaching God's love as the motive for repentance, instead of seeking to frighten people into the churches by preaching hopeless hell. Our brother must know that Methodist ministers do not preach hell as formerly.

A prominent pastor, in one of their ministers' meetings in Detroit, gave two reasons for this: "1. the ministers themselves do not believe it. 2. The people would not believe it if they did preach it." Another minister of the Detroit conference told me of it. He was present and heard it.

Though Bro. S. thinks I made an unwarrantable use of the three parables in Luke xv., I am pleased that he admits that the parables of the lost sheep and the lost coin do not deal with the "final" condition of the impenitent. All sinners are lost until they are found. Jesus came to seek and save the lost, and I believe he will not fail.

I am glad we both have a right to think for ourselves. I still think Jesus' parables of the sheep, the silver and the prodigal illustrate three grades or classes of sinners. I think there are some, especially among young people, who are stupid or careless, rather than wilful like the backslider, who, like the prodigal, goes away from Father's house, and wastes his life in riotous living. And so far as salvation is concerned, I think the heathen are helpless until found. And we would not have to go very far from home to find many helplessly ignorant of Christ and salvation. They have no Sunday schools nor gospel preaching. They never hear a prayer. Like Topsy in "Uncle Tom's Cabin," they were never "brought up, but just growed." The business of the "woman" is to find them. In these parables, the lost were all found—and the prodigal was brought to himself by suffering. In certain conditions punishment is reformatory.

The gradation of lost conditions may be illustrated also in the three whom Jesus raised from death—three sometimes being used to represent all. The little girl had just died; the widow's son was on the way to the tomb; and Lazarus was in the sepulcher—having been dead four days. Martha seemed to consider the case hopeless. When Jesus proposed the opening of the tomb, she said: "By this time he stinketh." All three needed Christ and none was beyond his reach.

Bro. S. assumes that the parable of the "dragnet" and of the "tares and wheat" illustrate the result of a "final" judgment. He gives no reason for the assumption. I admit they do not teach the final salvation of all. I think these parables illustrate the mixed condition in the church in this age. My first reason for this is that Jesus said he sowed only good seed—the children of the kingdom—in his field. These were the wheat that he had just gathered out of the Jewish nation in their harvest. The church was pure at Pentecost. Afterward the enemy succeeded in getting tares, false professors, among the wheat. They have been mixed ever since. My second reason for this view is that Jesus said they must grow together until the harvest, and explains that "the harvest is the end of the age," not "the world." I assume that Bro. S. knows that the Greek Aion means age. This is the age for the perfection of the church, to be "the bride, the Lamb's wife." "Then shall the righteous shine forth as the sun," and the nations shall walk in the light and be blessed, as shown in my former article. Then another parable will be fulfilled,—the woman (the perfected church) will put the leaven of God's kingdom in the three measures of meal (all mankind), and the whole shall be leavened. (Matt. xiii. 33). These parables are all related to each other, illustrating the steps up to the final victory of Christ.

Bro. S. admits that he laid out work for me to do. I knew that before. I have in large degree stood on the defensive, doing what is not customary for ordinary debaters to do—"proving a negative." I have done this willingly so far, because I am more anxious that your readers should see the truth

than to beat my opponent. I do not think he has yet given a straight, affirmative argument to prove that hell will always last. He has said more about the "possibility" of such a thing. If free will makes it possible, it also makes it possible that all men will repent and be saved. The Bible does not say that none will repent and be forgiven after death. Some die who are not so much confirmed in sin as some who are alive and afterward repent. The sooner people repent the better. God's goodness leads to repentance when it is known. The endless hell doctrine hides the goodness of God. Let the veil be removed.

My larger hope helps me to be patient with others. I do not need to hint that my brethren in this controversy will be hopelessly damned if they do not think as I do. I believe we will all have fire enough to purge the meanness and selfishness out of us, if we do not pluck them out and cast them from us voluntarily. I believe all that the Bible says about the punishment of sin. If its statements are placed and understood according to the revealed plan of the ages, they are harmonious. There are limited passages. There are also broad, unlimited passages. I assume that they are harmonious. I have tried to show how these limited passages can be harmonized with the final salvation of all. Who is willing to show how the doctrine of endless suffering in hell can be harmonized with the infinite love of God and the broad promises of the Bible?

Genesis iii. 15 shows that the coming seed shall have a struggle. His heel shall be hurt. But he shall bruise the serpent's head. That means death to whatever the serpent represents. He is man's enemy. Can this picture mean less than the destruction of what is a curse to man?

Two thousand years later God made his promise to Abraham that the seed should bless all the nations. (Gen. xii. 3 and references.) Would not the removal of the curse be the means of blessing the nations who have been under the curse? Can the curse be removed and all be blessed if the doctrine of endless sin and suffering be true?

Galatians iii. 16, 27-29 shows that the seed includes Christ and all who are baptized into him (by his Spirit, 1. Cor. xii. 13) and thus become members of his body. It takes the whole gospel age to make up this body (the seed), and therefore the work of the Seed, bruising the serpent's head and blessing the nations, must be done in the ages to come. John i. 19 shows that God's Lamb takes away the sin of the world, not of the church only. See also 1. John ii. 2; iv. 14.

Revelation xxi. 2, 9, 10 shows that the New Jerusalem is "the bride, the Lamb's wife." Its work, that is, the future work of the glorified church, is clearly defined in this and the following chapters. Those outside are the nations. The gates are open for them to come in. "The Spirit and the bride say, Come." The poor, sinful nations need healing. They are to walk in the outshining light of the city, and the leaves of the tree of life are for their healing. And God shall wipe away all tears from their eyes, and all sorrow, pain and death shall be done away. To see it makes me feel like shouting. And I would not object if my Methodist brother would cry aloud, "Glory! Hallelujah! Amen!"

This is "good tidings of great joy which shall be unto all people." (Luke ii. 10). It is universal restitution. (Acts iii. 21.) It is the conversion of the world. (Ps. xxii. 27, 28.) It includes the dead Sodomites. (Ezek. xvi. 44-63.) Yes, even all the nations God has made. (Ps. xxxvi. 9.) Jesus said he would draw all unto himself.—John xii. 32. He cannot fail. Every knee shall bow, and every tongue confess him Lord; and only by the Holy Spirit can they do this.—Phil. iii. 10, 11; 1. Cor. xii. 3. God's mercy endureth forever.—Ps. cvi. 1; ciii. 8, 9. Who would not love such a God if they knew him? All shall know him from the least to the greatest.

"With malice toward none, and charity [love] for all," I remain yours cordially,

JOHN H. PATON.

[My reply to the second part of Bro. Stirton's "Appeal to Reason" appeared in last HOPE.]

—EDITOR.

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"THE MAN WITH THE HOE."

NOT often, among the verses that achieve their first appearance in the columns of the daily press, do we find anything that commands such attention as Prof. Edwin Markham's "The Man with the Hoe" has aroused. The poem is an interpretation of Millet's famous painting know by that name, now in California. We quote the lines as they appeared in the San Francisco *Examiner:*

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down his brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul,
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords, and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light:
Rebuild in it the music and the dream:
Touch it again with immortality:
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?
O masters, lords, and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings,
With those who shaped him to the thing he is,
When this dumb Terror shall reply to God
After the silence of the centuries?

—*The Literary Digest.*

HOW AND WHY MR. MARKHAM WROTE "THE MAN WITH THE HOE."

THE teaching of Mr. Markham's famous poem "The Man with the Hoe" has been so often misunderstood that it is interesting to see what the author himself has to say as to his aim in writing it. In *The Saturday Evening Post* (Philadelphia, December 16), he tells us how he came to write the poem, and what was his real viewpoint. After alluding to his own early life, which was passed amid the hard conditions of a frontier stock-farm, he says:

"I have mentioned a few of the external forces that colored my thought. I may say, also, that for years my reading had drifted toward the philosophy evident in the poem. From boyhood till this hour I have wondered over the hoary problem that has been passed on to us from Job—why should some be ground and broken? Why should so many go down under the wheels of the world to hopeless ruin as far as human eyes can see? Is it necessary that many should perish that we who are the few may have life and light, may have food and shelter? And, withal, I had read in Isaiah of the industrial wrongs of old—in Isaiah, that voice of Vesuvius, shaking all around the horizon. Then, too, I knew how the world's injustice had forced from Christ's strong heart that cry against the mouths that devour widow's houses; and that other cry against the feet that walk over graves.

"I did not write it as a protest against labor, but as my soul's deep word against the degradation of labor, the oppression of man by man. Of course I believe in labor; and I have little respect for an idler, be he rich or poor. It is against both the personal and the public good for any man to be at the same time a consumer and a non-producer.

"I believe in labor; I believe in its humanizing and regenerating power. Indeed, I believe that a man's craft furnishes the chief basis of his redemption. While a man is making a house, he is helping to make himself. While he chisels the block of marble, he is invisibly shaping his own soul. And it does not matter much what a man does—whether he builds a poem or hoes a field of corn. The thing

of chief importance is the spirit in which he does his work. It must be done thoroughly and in the spirit of loving service. Work of this order is a perpetual prayer. Work of this sort is sacred, however lowly—sacred tho it be the sweeping of a gutter or the carrying of a hod.

"The spirit of use, of loving service, sends a gleam of the ideal into every labor. And man needs the ideal more even than he needs bread. The ideal is the bread of the soul.

"But while all true work is beautiful and holy, it is also a fact that excesses are evils—a fact that overwork and underpaid work tend to break down instead of building up. Work is good for a child, but I can put such heavy burdens upon him as to deform his body and stunt his mind. Dickens gave us this Hoe-boy type in Smike, the pathetic youth in 'Nicholas Nickleby.'"—*The Literary Digest.*

EXTRACTS FROM LETTERS.

Mission Work.

BY a late HOPE I learn there has been a World's Hope Mission started in Chicago. I have long felt an interest in mission work, and as I have, by the blessing of the Lord, a few dollars by me now, would like to contribute to the World's Hope Mission, so enclose one dollar for that purpose, or to send the HOPE to some one unable to pay for it, as I consider that mission work too. I enjoy the reading of the HOPE very much, and want others that do, and are unable to pay for it, to enjoy it with me. In Christian fellowship,

IRASBURG, VT. L. H. W.

Especially Interested.

THE time has again arrived for renewing my subscription to the HOPE. I therefore enclose one dollar for renewal. I am especially interested in your statement in the HOPE of Feb. 1, in regard to the World's Hope Mission. I have learned many things of late years about missions and charitable institutions and am in deepest sympathy with these labors of love. Christ says he came into the world, not to save the righteous but sinners, to bring them up from a lost condition, and there is certainly none in closer touch with the work of the Master than the many self-sacrificing men and women who labor for truth and righteousness, suffering and fallen humanity. It is my prayer that this new feature of work may be blest of the Lord in the accomplishment of much good. Yours in Christ,

DECKER'S PT. PA. A. MCG.

Bro. Wright in Sorrow.

THE many personal friends of Eld. Geo. Wright will be interested in hearing from him, though the news may be sad. He writes me that his wife, after a long illness, passed away on January 15, at Stewart, Minn. According to her request, he brought her remains to Lapeer for burial beside their daughter Laura, and two others of her children. Her death, he thinks, may have been hastened by the death of their son Frank six days before. They have for some time been living in the same village. He speaks of the great interest and sympathy of his neighbors, and the great kindness of friends in Lapeer, "Where," he says, "we were married, where we were converted, and where I began to preach." He speaks of his "happy recollections" of the time when we "stood shoulder to shoulder" in the gospel ministry. He says:

"I have long thought I ought to acknowledge your great kindness in sending me THE WORLD'S HOPE so many years free. I have read many articles with great pleasure and profit; and, while not agreeing with some of your positions, I always knew they were your honest convictions, and that the hand that wrote was prompted by a loving heart. I received the HOPE today, and read it nearly through at a single sitting. I was specially interested in your reply to Bro. Stirton, 'Is Hell Endless?'"

Bro. Wright for nearly two years has been preaching for the Methodist people, and has been "treated with great kindness and consideration," preaching

on lines in which we are agreed—the necessity of a thorough conversion to God, and living a consecrated and devoted life."

I know that he will have the sincere sympathy of many friends in Michigan in his present bereavement. We are all glad that his sorrow is not without the consolation of the gospel hope.

—EDITOR.

STORY OF DRINKIN' TOM.

AFTER a long journey in the extreme heat of midsummer, I was thankful one Saturday evening to find myself in a cool and inviting hotel of one of the New England seaside resorts.

Over one door of a somewhat different looking building from the others, my eyes caught the words, "Seamen's Bethel." Half in curiosity, half in aimlessness, I sauntered in at the open door. The room was furnished with rude wooden benches, an old melodeon stood near a table in the front, and a few smoky lamps only added to the cheerless aspect of the place.

Soon the room filled up with fishermen and their wives; sailors of various nationalities also dropped in. Then a young man of a different class stepped to the table and began service. He read the beautiful story of the Prodigal Son, and spoke simply and forcibly of the reality of our Father's love—that His children never wandered beyond His care, however far away from home. Then followed well-known hymns, but every one joined heartily in singing; and when they sang "Throw out the life line," I could feel that these men knew by experience what the words meant.

The speaker ceasing, a few moments of silence followed, which was broken by a voice full of emotion. At once the people turned in surprise. The man was known to them all—one of their neighbors. "Drinkin' Tom" he was called, but he was sober now.

"Friends," he said, "you all know me; it's no use to say what my life has been, you all know: it's been everything it oughtn't to hev been. My wife knows it better'n any of you."

I now noticed a woman beside him, down whose face the tears were running fast.

He went on, "If she hadn't been the patientest soul on earth she'd have turned me out long ago. She and the Lord have been mighty patient. Last Monday week I went as I allus do at four o'clock in the mornin', to haul my lobster pots. I was alone this time, my mate havin' been taken ill.

"Well, along about eight o'clock I got off Point Judy Light; the sea was running pretty high, and a stiffish nor'-easter a-blowing. I got in my pots and started back, when all of a sudden I got dizzy, and my heart seemed to stand still. I clutched the tiller fast and sank down; I waited but I only got worse and worse. 'Tom,' says I to myself, 'it's no use; you've sailed your last voyage.'

"But I couldn't give up; I reached out and got my fog-horn and tried to blow it, but I couldn't make a sound. Then I got myself up so I could look around; but, my friends, there wa'nt a sail anywheres, only great green waves coming after me. 'Alone and dying,' I said, at last. Then my whole life raced through my mind, just like lightning, and I groaned, 'Oh! Tom, what made you do it? You broke your mother's heart, and you are doing the same for Annie!'

"I saw then how mean I'd been, and I'd have given everything just to tell Annie how sorry I was, and that I did love her anyhow. It must have been about two hours I sat there, the cold sweat a-standing all over me, and my life like a picter before me.

"Once in a while I'd get strength to get up and try to see if any boat was passing. 'Lost! lost, Tom, body and soul,' kept a-ringing in my ears; 'body

and soul.' Then I thought I heard my mother's voice speaking, 'Jesus Christ came to seek and save that which was lost.'

"Oh! my friends," said the man, almost choked with emotion, "if any soul ever prayed, I did that hour." I cried out loud, 'Oh! Jesus, you can't mean me, you can't mean me; did you come to seek me? Oh! God take me, make a new man of me, wipe out all the score against me; take me, O Lord! if you can.'

"Once the thought came to me, when your little Tom fell overboard one day, and as he went down he put up his little hand and screamed 'Father!' how long did it take you to jump to the spot and catch hold of his hand like grim death until you got him in the boat again safe?'

"Then, my friends, I saw it all. I knew I had a Father, and I just then and thar put up my hand like this"—here he lifted up his great strong arm—"and I lay down in the boat, peaceful now, keeping my hand up high. You see it helped me to remember about little Tom, and how his father saved him; and then I waited for Him to come to me, and promised to live a new life if ever I got on shore again.

"Hours and hours I drifted, until a pilot boat coming in saw a sail beating about, and come near; and though I hadn't known anything for a long time, they brought me home again; and I come to at my own home with Annie by me.

"I told her all, begged her to forgive me. I told my boys I meant to be a different father to them, and now I want to tell you I've got a Father, and He's got hold of my hand."

He sat down overcome, while "Thank God!" "Thank God!" was heard in husky tones all over the room. Strong men were weeping, and I was no exception; our hearts went up in thanksgiving for the child who had found his Father.—*Sabbath Reading.*

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 7. ALMONT, MICH., APRIL 1, 1900. $1.00 a year.

TWO PHASES OF SACRIFICE.

Much is said in the Bible about sacrifices. In the Old Testament the subject is largely dealt with in a typical way, and in the New Testament it is mainly antitypical. The old way and the new way are related as natural and spiritual—that is, the typical was natural, and the antitypical sacrifices are spiritual.

But the natural and the spiritual are not the two phases of sacrifice above mentioned. Both the old and the new—the typical and the antitypical—have two phases. One is a killing sacrifice, or a sacrifice unto death; and the other is a living sacrifice, or a sacrifice of service. In the old or typical dispensations the sacrifice to be killed was a beast, but there were many offerings to the Lord, of goods for use, where there was no shedding of blood. There was a table of the Lord as well as the Lord's altar of death.—Mal. i. 7, 12–14.

In the tabernacle arrangement there were two altars, which may serve to illustrate the two phases of sacrifice now in mind. One—the altar of death—was in the court, the first of the three apartments, sometimes called the "holy place." It was inclosed by the hangings, but not covered. (The second and third were covered.) At this altar the beasts of sacrifice were slain, by the shedding of their blood. The shed blood—the evidence that the beasts were dead—was carried in to the third apartment—the most holy place—and sprinkled upon and before the mercy-seat; and the dead bodies were carried away from the holy ground, even "without the camp," and destroyed by fire.

The other altar was in the second or middle apartment, called the "holy" (place)—(the word "place" being in italics, to show that it was supplied by the translators.) This altar was not an altar of death—as no beast was allowed in the middle apartment—but an altar of incense. This was an altar of service—the golden altar. Fire from the first altar—the altar of death—was brought to this second altar, and on it was burned sweet incense, which was a sweet savor unto the Lord.

All that service was typical—both the sacrifice unto death and the sacrifice of service. If we can see the antitype, or what the type means, we will find a thing that is practical and important in human life.

It appears evident that the beast which was slain represents the low, selfish, beastly or animal nature of man which must be slain in order to reconcile the man to God. The shedding of the blood, in type, was to make atonement, or to secure the covering or forgiveness of sin.—Heb. ix. 22. The natural, unregenerate mind is called the enmity.—Rom. viii. 7. To have the enmity destroyed is reconciliation. The first step in the process of salvation is to be reconciled to God; that is, to cease to be an enemy, and become a friend.

God's love for us and his plan concerning us were both revealed in the sending of his Son into the world, in the likeness of sinful flesh, to condemn sin in the flesh.—John iii. 16, 17; Rom. viii. 3. In taking our nature he was made sin for us, that we might be made the righteousness of God in him.—2. Cor. v. 21. He bore *our* sins in his own body to the tree, and with him they were crucified, that *we*, being dead to sins, should live unto righteousness, being healed by his stripes.—1. Pet. ii. 24. "In that he died, he died unto sin once." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."—Rom. vi. 10, 11. When we were enemies, we were reconciled to God by the death of his Son.—Rom. v. 10. And we are assured "that our old man is crucified with him." For what purpose? "That the body of sin might be destroyed."—Rom. vi. 6.

From all these Scriptures we gather that the body of sin is the enmity, represented by the beast, and that its death is the reconciling act. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2. Cor. v. 19. The death of the beast in antitype is therefore the death of sin. This was done in Christ, and it is done in each person who receives Christ by faith, that is, who comes in touch with the spirit of his death to sin. As the shedding of blood killed the beast, and as the beast typified sin, we can understand why there can be no remission without the death of sin. Sin is the victim. Christ came to destroy sin. When we, as awakened sinners, are ready to give up our sins, there is reconciliation on our part, and forgiveness on the Lord's part. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7.

The point in experience where the man ceases to be an enemy is the point where the Lord forgives all past offences, treating him as if he had not sinned, and covering him with His own perfect righteousness. "Blessed is he whose transgression is forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. iv. 7, 8.

This change that comes in the mind of the man by faith in the

love and sacrifice of Jesus Christ is true repentance, and it is outwardly symbolized or manifested in obedience to Christ's command: "Be baptized." "Believe the gospel and be baptized" is the divine order. The inward change is expressed in the outward act; and therefore the inward change precedes the outward act which expresses it. We obey Christ because we believe in and love him. In the type the altar of death (to sin as represented by the beast) was first, and then the laver for washing. This agrees with the gospel order.

When the sinner is forgiven and covered with Christ's righteousness, he is no longer counted a sinner nor an enemy, though he is still weak and imperfect. And the Lord does not want him to count himself a sinner either, nor to harass or torment himself with the sins of the past. "Reckon yourselves dead to sin and alive to God." A sense of sin is a dead weight and hindrance to improvement. If God puts our sins out of his sight, we ought to put them out of our sight. With the freedom which pardon gives us we can climb the hill of life with joyous alacrity. The burden of guilt would pull us down. When we are reconciled—no longer enemies to God—we are his friends, members of the family, and are brethren.

To such Paul wrote at Rome and elsewhere. They were by no means personally perfect in character. Had they been perfect, most of the exhortations would not have been needed. Yet he writes to them, not as sinners and aliens, but as saints—holy ones—covered with and complete in Christ. He talks to them as friends and brethren,—"justified freely by his grace," manifested in what Christ did for us. But the apostle's doctrine of imputed or covering righteousness is not intended to be a reason for sitting down, or continuing in sin. By no means. God forbid.—Rom. vi. 1, 2. It is rather the best of reasons for going on. In the type, after having been to the altar and the laver, the next step was inward. In the middle apartment there were the light of the lamps in which to walk, and the bread to eat, and then the golden altar at which to worship. And in the antitype, we are exhorted to walk in the light and eat the bread of life; and the apostle says: "I beseech you therefore brethren [not aliens nor enemies] by the mercies of God [toward even the rejected Israel—see Rom. xi.] that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."—Rom. xii. 1.

This is not the sacrifice of the enmity at the altar of death in order to reconciliation. It is the sacrifice of friends in acceptable service to God. It is the reasonable and joyous activity of Christian life. The twelfth chapter of the letter to the Romans is an epitome of the most blessed and reasonable practical life. Let its principles be applied and it would be heaven upon earth.

The sacrifice of reasonable service looks partly toward God, and partly toward man. The incense upon the golden altar ascending to God, in type, may well represent "the sacrifice of praise to God—the fruit of our lips, giving thanks to his

name."—Heb. xiii. 15. And knowing God's love toward man, we are sure that he is well pleased with us when our lives are a blessing to mankind. In harmony with this, in the next verse the apostle adds: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

As Jesus manifested the Father's love by continually doing good, it is our mission also thus to let our light shine, that others seeing our good works may glorify the Father in heaven. The revealing of God and the consequent blessing of men is the continual mission of Christ and his friends.

In a word it appears evident that the two phases of sacrifice are (1) the destruction of the enmity which makes men friends of God, and (2) the reasonable and joyous service of his friends.

COMMON ERRORS.

1. THAT we have an immortal soul, when God says, "The soul that sinneth it shall die."—Ezek. xviii. 4.

2. That soul and spirit are synonymous; when the spirit comes from God and returns to God; (Gen. ii. 7; Eccle. xii. 7.) while the soul is born and goes into the grave.—Ex. i. 5; Psalm xvi. 10.

3. That only men have souls,—while the first souls mentioned in the Bible are fishes; (Gen. i. 20, margin.) followed by the fact that beasts, birds and reptiles are souls (Gen. i. 30;) and man is a soul (Gen. ii. 7.) that is, every creature having blood and breath or spirit is a living soul.—Lev. xvii. 11, R. V.

4. That believers are adopted into God's family. On the contrary they are begotten of God by his Spirit, represented by water. (John iii. 5; iv. 14; vii. 37-39.) and become "partakers of the divine nature."—2. Pet. i. 4.

5. That "adoption" proves we are adopted, while it means sonship, derived from the Greek word for son, (huios, huiothesia.) [Young says *huiothesia* means "placing as a son."—EDITOR.]

6. That we should pray to the Holy Spirit. The Holy Spirit dwells in us as the power of prayer and good works. We should pray in Spirit, with Spirit and by Spirit.—1. Cor. xiv. 15; Eph. vi. 18; Rom. viii. 26. 27; Jude 20.

7. That the Father and the Son are equal, when the Son thought it not a thing to be grasped at, or a prize, to be equal with God.—Phil. ii. 6, 7. He always said, "My Father is greater than I." The Father raised Him from among the dead. The Father placed Him at His own right hand. The Father will bid Him ask for His kingdom; will bring Him a second time into the world; will give Him the name of God; will be superior to His Son through the kingdom age; and will receive all things from His Son at its close.—John x. 29; Acts xiii. 30; Ps. cx. 1; ii. 7, 8; Heb. i. 6, 8, 9; 1. Cor. xv. 24, 27, 28. H. VEYSEY.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

NOTES ON SUNDAY-SCHOOL LESSONS.

Precepts and Promises.—Matt. vii. 1-14.

(Lesson for April 8.)

GOLDEN TEXT.—Whatsoever ye would that men should do to you, do ye even so to them.—Matt. vii. 12.

Read Matt. vi. 19–vii. 29; Luke vi. 37-49.

INTRODUCTION.—Our lesson today is an extract from the Sermon on the Mount, in which Jesus was instructing his disciples (Matt. v. 1, 2) in the principles of righteousness—the elements of good character—and the blessings and privileges pertaining thereto. That he was not talking to the mixed multitude appears in many places. For instance: "Ye are the salt of the earth," * * "the light of the world."—v. 13-16. This is true of the Lord's saved people—chosen out of the world—there represented by the immediate disciples. That he was not preaching the gospel of God's grace, which is the power of God unto salvation (Rom. i. 16), is clear. The gospel is for the world, to bring them into the condition where they can and will follow the life and teaching of Christ—who is God's revelation of an ideal character. This Sermon gives the essence or spirit of God's law of righteousness. The gospel meets the sinner's need and overcomes his weakness, enabling him to obey. What the law could not do, because of the weakness of human nature, Christ was sent to do,—that is, condemn and overcome sin and fulfill the law of righteousness in the saved.—See Rom. viii. 3, 4. It is important to see the distinction between the ideal character and the saving power of the gospel. The gospel of Christ saves from sin to holiness or Christlike character.

This lesson is not logically connected like most of our lessons, but its truths are like separate jewels or precious stones in a cabinet.

I. THE LAW OF JUDGING.—Vs. 1, 2. "Judge not." The word "judge" here does not mean to form an opinion, but to impute wrong motives. We are to put the best (not the worst) construction on the words and conduct of others. We are not to condemn others, because we do not know all the facts and circumstances. And if we judge the motives of others and condemn them, they will judge and condemn us accordingly. Our method of judgment is really a revelation of our own character. Dishonest people are expecting to find the same trait in others. As we treat others, they are likely to treat us.—See Luke vi. 37, 38. "Forgive, and ye shall be forgiven." "If ye forgive not men their trespasses, neither will your Father forgive you."—Matt. vi. 15. The spirit of forgiveness and mercy is against all unkind judgment. And it produces a harvest of its own kind. "Judge not according to appearance, but judge righteous judgment."—John vii. 24. "The saints shall [in the future when they know all the facts] judge the world."—See 1. Cor. vi. 2, 3. "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things, and make manifest the counsels [the motives] of the hearts: and then shall every man have praise of God."—1. Cor. iv. 5.

II. THE PRINCIPLE ILLUSTRATED.—Vs. 3-5. The man who unkindly judges another is liable to exaggerate his brother's fault, and belittle his own; but, according to Jesus' illustration, the judging one's condition is often as much worse than the other's as a beam in the eye is worse than a mote,—or very small piece. He is called a hypocrite, because he professes to hate the wrong which he reproves, while he does not, or he would correct it in himself. A man who is wrong will receive reproof more kindly from another whom he believes to be right, than from a hypocrite. "If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1.

III. A MODIFICATION.—Ver. 6. To decide that a man is in the condition of the "dogs" is judging. But it is not judging the motives. In the East dogs were savage, unclean, scavengers, feeding upon the filth and refuse. To give holy things—things pertaining to God and his service—to dogs, was sacrilegious: and the dogs were dogs still. For the same reason it was and is useless to give pearls to swine. The dogs could not appreciate sacred things, nor the swine, things of beauty. There are evidently people to whom sacred and beautiful things are now of no account. Until regeneration has begun, man cannot receive spiritual things.—1. Cor. ii. 14.

IV. THE LAW CONCERNING PRAYER. Vs. 7-11. Prayer is the way of attainment. Prayer is expressed desire. "Ask * * seek * * knock." These words are three methods of prayer, and perhaps imply three degrees of intensity. Verse eighth gives a threefold promise of an answer. The Lord makes no exception. The right conditions always secure corresponding results. True prayer and true works always go together. The spirit of prayer is the spirit of work. They are inseparable. The true father gives the needed things, as represented by bread and fish, and not the worthless and injurious things, represented by a stone or a serpent. This may explain why many so-called prayers are not answered. James says: "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your own desires." If men, being so imperfect, withhold injurious things from their children, we may expect the perfect Father in heaven to give only good and useful things. The best of all he can give is his own Holy Spirit—the basis of peace, joy, patience, wisdom, goodness and faithfulness.—See Luke xi. 13. The *un*holy spirit—the unforgiving spirit—bars out many blessings.

There are three ways in which prayers are answered: (1) by giving us personal communion with God: (2) by giving us the very thing asked for, when it is best; (3) by giving us what we need, though withholding what we in our ignorance think we want.

V. THE GOLDEN RULE.—Ver. 12. "Therefore." This implies that the rule, "Do unto others, etc.," is the essence of the preceding principles. He who knows what to ask, and what to expect, either of God or man, has the key to right action toward his neighbor. The principle involved includes wisdom and goodwill. It is the opposite of the foolish and selfish spirit of the world. This rule embodies the essence of all love and goodwill required by the law and the prophets.

VI. THE TWO GATES AND WAYS.—Vs. 13, 14. The "strait gate" means a "narrow entrance." The other gate is "wide." The two ways are correspondingly narrow and broad. The narrow gate and way—leading to life and the kingdom of God—imply difficulty. The upward journey is one of work and warfare. The development of Christian character is no child's-play. It is like climbing a steep hill, or rowing against a strong current. But it pays. It gives the best company and the greatest and purest joys. It never disappoints. Every step, or stroke of the oar, is a success. It leads to a crown of life, righteousness, and glory. And yet only a few, comparatively, are going that way.

The other way is easier. It is easier to slide down hill than to climb up. It is easier to glide or drift down stream than to stem the current. And it has many charms. The crowd is going that way. Because it is easy, it weakens: and hence, the longer one goes that way, the harder it is to turn and come back. Very few of those going the upward way start upward after being long on the downward road. The tendency is to

ward indifference and insensibility. The broad road never ends in glory, but in destruction. Let not this fact be overlooked or belittled. The foretold restoration does not weaken this terrible fact. Turn ye, why go on with the crowd to such a doom?

The Daughter of Jairus Raised.—Mark v. 22-24; 35-43.

(Lesson for Apr. 15.)

GOLDEN TEXT.—He is risen, as he said.—Matt. xxviii. 6.

Read in connection Matt. xxviii. 1-15, making an Easter lesson for today.

INTRODUCTION.—The lesson on Jairus' daughter, somewhat out of the order of our studies, was first chosen as an Easter lesson. Afterward the passage in Matt. xxviii. was chosen as a separate Easter lesson; but many will combine the two. The absorbing theme is life after death.

Jesus raised only three from death, so far as the record shows: Jairus' daughter (see lesson; Matt. ix. 18-26; Luke viii. 40-56); the widow's son (Luke vii. 11-17); Lazarus (John xi.) They were graded. The little girl was just dead; the young man was on the way to the grave; Lazarus was buried and probably putrefaction had begun. (John xi. 39.) On account of a common method of Bible teaching, it may be reasonably inferred that physical or bodily death is a type of spiritual death, and therefore that bodily resurrection is a type of spiritual resurrection. Three is often used to represent all,—which suggests that raising the graded three was a foregleam of Christ's mission—coming into the world—the whole race—(sinners of every grade)—to save the world;—a type of making all alive in Christ, which is a perfect, spiritual salvation. The type is an illustration of what is plainly taught in positive statements of Scripture. All need such a Saviour as Christ, and none can go beyond his reach of love and power.

The death and resurrection of Christ is the foundation and key of all hope for mankind. God sent his Son into the world (the race of man) to save it.—John iii. 17. He left his riches, and took on him the poverty (the sinful nature) of the race, that by killing sin, he might carry the race up to God in righteousness and immortality.—2. Cor. viii. 9; v. 21; Rom. vi. 3-11; viii. 3, 4, 17. The cross he bore, the death he died, was more than mere bodily death: he died to the sinful nature he had taken (Rom. vi. 10) and in his own glorified person, he is one with the race still, and will draw them all to himself.—John xii. 32. God made him one with the race for ever. Though he died, he ever lives, to die no more, and he holds the key (all power) of the situation.—Rev. i. 18. Christ's love and light and life are the power of the great Springtime of God's kingdom. What a blessing to live in its sunshine of joy and hope! "It is Christ that died, yea rather, that is risen again."—Rom. viii. 34.

I. THE HOUSE OF DEATH.—Vs. 22-24, 35. The records are not all given in consecutive order. According to Matt. ix. 18 and context, it appears that Jesus was at the feast, where he had been invited to meet the publicans, when Jairus came to him. Who but those who have passed through similar experiences can tell what sorrow and anxiety possessed the heart of Jairus. His twelve-year-old daughter was sick—even just dying. It may have appeared to him like losing the sunshine and joy of his home. He had heard of Jesus—the great Healer—and it appears he had some degree of faith in his power. Though a ruler of the synagogue (like an official member of the church) and having an honorable reputation to maintain, he was willing, for the love of his child, to come to Jesus even at the home of the despised publican. And when he came, he fell prostrate at Jesus' feet. He made his desire known at once. There was no waiting, no formal speech-

(*Continued on page 105.*)

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CONTENTS.

TWO PHASES OF SACRIFICE 97
COMMON ERRORS 100
NOTES ON SUNDAY-SCHOOL LESSONS
Precepts and Promises, (Apr. 8) 101
The Daughter of Jairus Raised, (Apr. 15) 102
EDITORIAL ITEMS 104
EDITOR'S APPOINTMENTS 104
WHAT IS THE GOSPEL? 106
ADAM AND CHRIST 107
THE CHICAGO MISSION 108
EXTRACTS FROM LETTERS,
Studied and Read 109
Testimony of Healing 109
The Jubilee Cycles 110
OUR FATHER, (Poetry) 112
SIX GOOD OFFERS 112

EDITOR'S APPOINTMENTS.

Apr. 1., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

April 3 8, Chicago, Ill. Tuesday night, 6038 Green St. Thursday night and Sunday at 3:00 and 7:30, at the "World's Hope Mission," 342 W. Van Buren St.

Apr. 15, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Apr. 20, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Apr. 21, and 22, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 103.*)

es, no circumlocution in his prayer. It was the cry of his heart: "My little daughter is dying; come and heal her. Put thy hands on her, and she shall live." Such simple and positive faith and prayer! Jesus did not hesitate. He said nothing to test the man. He immediately went with him. He is always ready to respond to such an appeal.

On the way there was an interruption by the diseased woman coming to Jesus for healing. No doubt every minute of delay seemed an hour to Jairus. But Jesus had time and power to spare for this woman's need. The touch of faith brought her health. And Jesus took time enough to make her confess before the people. The Lord wants us to confess him before men. While he was still speaking to the woman, word came to the ruler that his daughter was dead. This report probably put a dark cloud upon Jairus' mind. It seemed too late now. It is much easier even now for many to believe in Christ's power to save before death than after death. The gloom of hopelessness had settled upon the home, and it might be coming on the father's heart. But what said Jesus?

II. THE RESTORATION.—Vs. 36-43. Even when all seemed hopeless, Jesus said: "Fear not, only believe." No more delay. Jesus allowed only three of his disciples, Peter, James and John, to follow him into Jairus' house. Had they more faith than the others? Jesus had present three witnesses to tell it afterward—besides the father and mother of the maid. Jesus silenced the clamor and weeping of those who had come in to mourn with the family, saying: "The child is not dead, but sleepeth." The people ridiculed him, "knowing that she was dead."—Luke viii. 51, 53. The condition in what we commonly call death is often in Scripture called sleep.—Comp. John xi. 11, 14. Whatever sleeps can be awakened. Whatever is absolutely dead (as the Sadducees counted dead) cannot be asleep. Some think Jesus spoke figuratively; but he probably meant just what he said. The real person was asleep. Surely a thing can not be asleep that does not exist. Nothing—a non-entity—can neither sleep nor be awakened.

The scorners were put out, and in the calm dignity of conscious divine power, Jesus took the child by the hand, and said, "Maiden, arise, and she obeyed. They were all astonished; and Jesus did not want them to report the case. Too much stress laid on miracles dulls the spiritual sense. But he did not forget the child's need: "Give her food."

With the view that this and the other miracles of resurrection are acted parables of the raising out of sin into a life of loving obedience, how important the words of Jesus to the young people: "Young man, arise;" "Maiden, arise." When hearts are young and tender, and when the strength of a whole life may be given to the good cause, is the best time to begin to live for Jesus. The service he requires is reasonable and joyous.

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

WHAT IS THE GOSPEL?

PAUL in 1. Cor. xv. 1–4, makes a declaration of what the gospel is—the gospel he had preached, and which had saved those who believed it. Its substance is the death and resurrection of Christ. The apostle in this chapter and elsewhere, makes what Christ has done for mankind, the foundation of eternal life and righteousness for all.

While Paul's statement is generally regarded as true by the "ministers" of the churches, still much is preached for gospel that is not gospel as defined by the apostle. Many good and true things are not the gospel of Christ. The elements of physical, mental and moral science are not the gospel of the grace of God which bringeth salvation to all men. We do not blame men for teaching and lecturing on the various sciences. Such teachings are educational and useful. But they are not the gospel. Let them be called by their right names.

Even to tell men how they ought to live is not gospel. Noah was a preacher of right-doing, but there is no evidence that he knew the gospel. To tell poor sinners that they *ought* to do right, and that they *must* do right, or be hopelessly damned, is like telling the leopard that he ought to and must change his spots, or be tortured. The law tells men what they ought to do, but instead of making them good, it condemns them. "The wages of sin is death," and "by the law is the knowledge of sin." The apostle says the object of the law is "that every mouth should be stopped, and all the world become guilty before God." "The law was given by Moses, but grace and truth came by Jesus Christ." Salvation is by grace, through faith, unto good works and good character. The gospel is God's sanctifying and justifying power. When men are separated from their wicked ways, and set apart to serve God, he justifies them (forgives the past) freely by his grace. "Let the sinner forsake his way, and the unrighteous man his thought, and let him turn to the Lord, and he will have mercy upon him, and abundantly pardon."

The gospel of Christ is for the sinner—the lost one—he who is away from the right conditions. It opens to him the way of life and righteousness. It comes to him just where he is, and as he is, takes all his weaknesses and sins into account, anticipates all his needs and supplies them. Man's wants are great; he is a sinner; he is mortal; he therefore needs a great Saviour; and Jesus proposes to save from sin and give immortality. It will not do to say that sin and sorrow and pain and death are not real—only false notions or beliefs. If man's sin and sickness are only imaginary, he does not need a real Saviour. To belittle the enemy, belittles the Conqueror. To exalt the sinner in his own estimate, belittles Christ.

The death and resurrection of Christ must have been realities, or they would not have been gospel. But why were they gospel? Would that we could communicate our own mental picture of Christ and his work for us.

We think of Christ as both divine and human. It pleased the Father

that in him *all* fullness should dwell. In an important sense God was in Christ, and the world of mankind was in him also. He assumed our nature to make at-one-ment, that is, to reconcile mankind and bring them into oneness with God. He did this in himself by subduing every element of his humanity to the divine will. He was made sin for us, that in him we might have the righteousness of God. He entered the death state, and conquered it by rising. So both the human, sinful nature and mortality were overcome, and righteousness and immortality were brought to light. "God was in Christ reconciling the world to himself, not imputing their trespasses unto them."

What was done in him, being done in our behalf, is ours. "He was delivered for *our* offences, and was raised for *our* justification." To realize this blessed truth is faith. Faith does not make it true, but claims and applies the truth. Faith works by love, and leads to obedience. Thus the goodnews is God's power to a practical salvation, and the Spirit of God working in us regenerates and brings to glory in due time. The new life in us prevents the further downward course to destruction.—John iii. 14-16. The outward man may perish, but the inward man is renewed day by day. 2. Cor. iv. 16. From the time that we receive Christ and begin to live for him, we are reckoned alive in him—dead to sin, and alive to God. So may we reckon ourselves.—Rom. vi. 10, 11. What Jesus is and has done for mankind is "good tidings of great joy, which shall be unto all people." Even destruction cannot set aside restoration. But what a joy and blessing is for those who believe and obey now.

ADAM AND CHRIST.

PAUL speaks of Adam and Christ as "the first man" and "the second man." How could Christ be the Second Man? On the principle that Adam and Christ were each the federal head of the race—the first man being the head, the Unit of the whole, on the plane of the flesh, for generation, and the second man being the Head, the Unit of the whole, on the spiritual plane, for regeneration. Paul not only suggests this, in 1. Cor. xv., but he plainly affirms that there is a contrast—first the natural and afterward the spiritual—between the bodies of the race sown in Adam and raised in Christ (the sowing is before the dying); but after stating the contrast, he adds: "And *so* [for this reason] it is written, The first man Adam was made a living soul, the last Adam, a quickening Spirit." He describes the first as of the earth, and the second as from heaven, and then declares that as is the earthly Adam, such are his progeny, and as is the heavenly Adam, such are his progeny, and "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Whether this "we" means all mankind or only the saints, has been and is a matter of dispute. But from a careful reading of the whole chapter, and also from the fact of the federal headship of Adam and Christ, I am convinced that the "we" here means the whole

race. Of course, each reader ought to do his own thinking, and decide for himself. The chapter seems clearly a connected and progressive statement of the gospel plan for all. It begins by making a fundamental statement concerning the death and resurrection of Christ. We are told elsewhere "that he tasted death for every man," (Heb. ii. 9); also that "while we were yet sinners, Christ died for us;" and that "he died on account of our sins, and was raised on account of our justification."—Rom. iv. 25 to v. 10. See also verses 18, 19.

Coming back to 1. Cor. xv., and remembering that he died for every man, and that they were justified thereby, (Rom. v. 10) we are told that by Him came "the resurrection of the dead." "The dead" seems to include *all* the dead, wherever it is used in the Bible; and in harmony with this, the apostle adds: "For as in Adam *all* die, even so in Christ shall *all* be made alive; *every man* in his own order."—Vs. 21–23.

The apostle follows this with the assurance that Christ's work and reign will continue until all enemies shall be subdued, and God shall be all in all. And in Philip. iii. 21, Paul assures us that the Lord's method of subduing "all things" is the same as that by which he changes the bodies of his saints to be like His own.

The apostle, as above shown, first shows the gospel foundation, then applies it to all, and afterward shows the nature of the body when the work of Christ is finished.

It appears clear that as Adam was the head of the race—the Seed for the whole world, so is Christ on the higher plane. The Father sent the Son into the world—made him one with the race—that through him it might be saved.—John iii. 17. In the representative sense, or as the federal head, Adam was the world, and out of him all were generated. So in the representative sense, or as Federal Head, Christ was the world, and out of his spiritual fullness, all shall be regenerated. But as there are degrees or gradation in the natural life, so in the spiritual. The sun, moon and stars of our solar system are used to illustrate the variety in the kingdom of Christ. The saints of this age are spoken of as firstfruits, and Jesus says they shall shine as the sun, and John says the nations shall walk in the light and be blessed. And there shall be no more curse, when Jesus will have drawn all unto himself.

THE CHICAGO MISSION.

UNDER date of March 22, I have word from Bro. Pelton concerning our Mission in Chicago. There are both difficulties and encouragements. The weather has been unfavorable, and several of the brothers interested in maintaining the mission have been out of employment. The meetings have not been largely attended, but are kept up regularly. Brother Pelton says of the Sunday School: "The Lord has sent us all the children we can look after, and we are doing the best we can to help them to a knowledge of the gospel. We have the promise of some more teachers." Bro. and sister Pelton are courageous in the face of financial and other difficulties. Some money has come from HOPE readers abroad. There is room and need for the prayers and help of those interested. Here is a field for some unselfish doing and giving. I trust that the friends in Chicago will make it a point to come together, not only to *get* good, but especially to unite their efforts to *do* good. Doing brings blessing. "It is more blessed to give than to receive."

I expect to be at the mission meetings, 342 W. Van Buren St., Thursday night, April 5, and at 3:00 and 7:30 on Sunday, April 8. Before these meetings, all who can come are invited to meet me at 6006 Green St., Tuesday night, April 3.—EDITOR.

EXTRACTS FROM LETTERS.

Studied and Read.

I HAVE been reading with deep interest the articles "Is Hell Endless?" I was born of Dutch Methodist parents. I say this so that if you know the sincere Dutch Methodists, you also know that the tenets of their doctrine are almost as their very life. My mother died when I was four years old, and I had the good fortune to be adopted by a consistent Christian of the M. E. persuasion, so was brought up a Methodist. At the age of eighteen I joined the Methodist church; at the age of twenty-three I married a strong Lutheran; so you see everything was thoroughly Orthodox so far. That was in 1870. In 1873 I think the first break came. Eld. J. M. Judson of Norwalk, O., preached an Advent sermon at our school house, (and afterward for many years preached near by.) Going home that night I said to my husband, "Can that sermon be true?" He said, "He told you where it was in the Bible;" and I began to read, often catching myself saying, "The Methodist creed, or the minister don't say so." Some time after, you spoke at the south school house, and if you remember you said, "God has not been trying to save the whole world, and been defeated in his purpose by the devil, for God is the stronger of the two, and all powerful; but he is simply taking out a cabinet, as it were, to help save the world." Going home I said, "I was afraid God would strike him dead for such blasphemy." My husband said, "He told you to search the Scriptures and where to look; he evidently don't lie." Well, I fear my work was neglected for a few weeks while I studied and read for him and myself; but blessed be God's holy name! we now rejoice in God's freedom and are looking and longing for his appearance.

Your sister in Christ, S. A. F.

ELYRIA, O.

Testimony of Healing.

I INCLOSE you a dollar to renew my subscription. You may send my paper here for the present. I expected to go home this month, but my sister is so very sick, I am not sure when I can go.

I send you the following article concerning my experience, which I would like to have you insert in the HOPE. There is no greater work for us to do in this life than to help people out of sin and sickness; and as Christ died to free us from both, and all infirmities of this life, as well as of the next, it is well to tell those who do not know it, that he has not gone away, but is present to help and to heal them.

I WANT to give my testimony of the Lord's healing me repeatedly of sicknesses, for his glory and the strengthening of the faith of such readers of THE WORLD'S HOPE as may need it. I have learned long since how hard a thing it is for many to receive, by faith, the fact that the Lord is here, and that He still heals the sick who trust Him for it, even now in 1900.

It is about sixteen years since I first began the study of faith healing, and it is many a year since I have taken a dose of medicine. I did not get it at once to neither have a doctor nor take drugs or remedies of any sort, but to trust the Lord instead, by faith alone, for my healing. I do not think of doing any other way now.

At first I visited the home of Miss Carrie Judd, in Buffalo, where I met her mother—Miss Judd being absent—where I learned of her mother to apply to God for his healing by faith. One of my brothers had learned it, and he directed me thither. I was very sick at the time, and very ignorant also of trusting the Lord, by faith, in any way.

I was always a reader and believer of the Scriptures, and I know now, too, how by it the Lord saved me from many temptations. As I have said, I was very sick at the time, and I knew from

the nature of my malady that I could get no relief from doctors, but that Jesus only could cure me if I was healed. I wrote to Dr. Cullis and others to pray for my healing, and visited those I thought could give me some light on the subject for several years, with varying success, until at length the Lord showed me that I needed to trust Him on my own account entirely, and pray to Him, and to stand by my own faith; and from that day to this I have been wonderfully blessed in his healing.

He has healed me a great many times since then of various severe sicknesses, and for it all I praise his great name, and thank Him hourly for the general good health He gives me.

In 1890 I had a severe attack of catarrh that affected my whole head, and made my brain so sore that I was unable to read or write. Catarrh was not a new trouble with me, for I have had to fight it all my life, for I received it as part of my inheritance from my parents. I had received a copy of the Old Testament, translated by Leeser, and I wished to read it. The date of it was March 15, 1890. So I took my new book and sat down by a lamp at the table, and mentally I asked the Lord to give me help to read my new Bible. Those who know what it is will remember that it is the English Bible of the Jew. I began to read, and as I sat there, in a very short time, my head was wholly healed so that I read in my book for several hours; and I have read that Bible every day since.

I could feel the power of Christ taking the soreness from my head, and it has never returned since.

Some people wonder why believers in divine healing get sick; but they do. I will say that they do not stay sick and have to take medicine as those do who do not accept it, but are able to be well and attend to their daily calling. It is the devil that causes the sickness, and those who do not ask to be healed please Satan and not the Lord Jesus. Please bear that in mind.

It is a life of blessedness that no one can appreciate who has never lived it. It is an every day life, a part of a Christian's experience, one step higher than to experience forgiveness of sins only. The atonement is all healing for both sin and sickness. We need to learn to appropriate all the Lord has given us. There is no one living on earth that does not need to be healed of something.

The Lord has healed me of severe attacks of la grippe over and over, and many other diseases.

It is the greatest lesson a human being can learn, and it is so needful to every person. It is in and of itself salvation. It covers the whole ground. "Ask, and ye shall receive."

I have had great experiences in teaching others to trust the Lord for their healing. So many have not the moral courage to drop their doctors and drugs for the Lord's healing. It is often strange to me, but so it is. Let me say right here, it is really a very simple thing to do. All that is needed is to just dismiss the doctor, throw your drugs out of the door, and say to the Lord Jesus that you are there to accept Him for your Healer, and stand to it live or die, and you will very soon learn that He is with you to give you the needed aid, to ease all your pains, take out all soreness, give you all the strength you need, and reveal Himself to you in a way you never dreamed of. You will then *know* that the Lord is risen, and not merely *believe*. And more, He is with you forever, even through death, and into the next life. The beauty of it is, it lasts forever. It is a part or the whole of your salvation—for true salvation is healing of the whole individual. ANNA S. BOWEN.

BURLINGAME, KAN.

The Jubilee Cycles.

I WOULD like a word of explanation through the HOPE on the remaining

fifty-one years of the thirty-five hundred in the Jubilee system. Please send me the PERFECT DAY. Inclosed find five dollars. J. C.

REPLY.—The substantial help is appreciated. The Jubilee argument, pointing to the Spring of 1875 as the beginning of the restitution age, is based on the number seven as used in the Bible system of Sabbaths, is reckoned by the "Bible Chronology," and is not dependent on the year-day mode of interpretation; and yet it seems in harmony with the "Times of the Gentiles," and other arguments based on the year-day theory.—See DAY DAWN.

There are seven sabbaths in God's plan—six in the law, and this great Jubilee Sabbath. There are the seventh day, the seventh week, and the fiftieth day, or pentecost. There are the sabbaths of the seventh month, the seventh year, and the fiftieth year—the jubilee, or typical restitution. In the fiftieth year every slave was freed, and all returned to their possession. This was God's way of preventing the extremes of wealth and poverty.

The sabbatic system is based on seven and its multiples. As the greatest day sabbath was reached by multiplying the seventh day into itself, and the greatest year sabbath was reached by multiplying the seventh year into itself, it appears that the great antitypical Sabbath should be reached by multiplying the fiftieth year into itself. Fifty times fifty make 2500; and from the last jubilee kept under the law, 2500 years reach to the end of 1875, which according to this method of counting was a jubilee year. According to Jewish reckoning it began in the Spring of that year.

According to the "Bible Chronology," it was 969 years from the time the children of Israel entered Canaan, where the sabbatic system began (Lev. xxv. 2) until the desolation of Jerusalem. This gave them, according to the law, nineteen jubilees and nineteen years over. And from their last jubilee until the Spring of 1875 was 2499 years. Or from entering Canaan until 1875, was 3449 years.—See DAY DAWN, third edition, pages 140, 141. The year 1875 would have been a jubilee year if the law had been observed throughout the long period.

In addition to this legal argument, there is one based on prophecy that also points to 1875. Of this the seventy years desolation of Jerusalem is the key. While in a sense the nation had nineteen jubilees, the Lord said the land did not rest while they dwelt in it, and he made it desolate seventy years, that it might enjoy its sabbaths.—Comp. Lev. xxvi. 32-35, Jer. xxv. 11, and 2. Chron. xxxvi. 31. This indicates that *seventy* was the number of such sabbaths due to the land.

Now, it is a fact, whatever it may mean, that from the time they entered Canaan until the Spring of 1875, there were just seventy jubilee cycles—nineteen fifties, and fifty-one forty-nines—as they actually occurred. The jubilee cycle is not fifty years, but forty-nine, the jubilee year being added. The whole period is seventy forty-nines, and nineteen added years—or 3430 plus 19. The direct answer to our brother's question is that as the fifty-one years were not added, they are not counted.

We believe this Great Jubilee is a long one, and that it will take at least a part of the day to set things right. The things which have occurred in the last twenty-five years—including the movement concerning the restoration of Israel, the shaking of the nations, and the agitation concerning the rights of the working and suffering masses—have not shaken our faith that we are in the transition period or dawn of a new day.—EDITOR.

☞ SEND US a good big list of names for Sample Copies of the HOPE.

OUR FATHER.

OUR Father, our Father, who dwelleth in light,
We lean on thy love, and we rest in thy might.
In weakness and weariness joy shall abound,
For strength everlasting in thee shall be found.
Our refuge, our helper, in conflict and woe,
Our mighty defender how blessed to know
That thine is the power.

Our Father, thy promise we earnestly claim,
The sanctified heart that shall hallow thy name.
In ourselves, in our dear ones, throughout the wide world,
Be thy name as a banner of glory unfurled.
Let it triumph o'er evil and darkness and guilt
For thine is the power.

Our Father, we long for the glorious day,
When all shall adore thee and all shall obey.
Oh hasten thy kingdom, oh show forth thy might,
And wave o'er the nations thy scepter of right.
Oh make up thy jewels, the crown of thy love,
And reign in our hearts as thou reignest above,
For thine is the power.

Our Father, we pray that thy will may be done
For full acquiescence is heaven begun,
Both in us, and by us, thy purpose be wrought
In word and in action, in spirit and thought.
And thou canst enable us thus to fulfill
With holy rejoicing, thy glorious will,
For thine is the power.

Oh, our Father, thou carest, thou knowest indeed,
Our inmost desires, our manifold need.
The fount of thy mercies shall never be dry,
For thy riches in glory shall meet the supply.
Our bread shall be given, our water be sure,
And nothing shall fail, for thy word shall endure.
And thine is the power.

Our Father, thy children rejoice in thy reign,
Rejoice in thy highness, and praise thee again.
Yes, thine is the kingdom, and thine is the might.
And thine is the glory transcendently bright.
For ever and ever that glory shall shine,
For ever and ever that kingdom be thine,
For thine is the power.

F. M. H.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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TWO GOSPEL AGES.

In Acts ii. 21 we find these words: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

This text might be used as the basis of a sermon on first principles, as the ground for an appeal to sinners to come to Christ; but I have chosen it for another purpose. I trust my readers are not neglecting the present opportunity, but are among those who have received the Lord Jesus as their personal Saviour and Guide;—that they have left the load of sin at the cross, and are climbing life's hill as the Lord's freemen. To such I come with a suggestion as to the proper time for the application of the text. Does it definitely belong to the present, or to the future age?

Let me ask, Is the age between the day of Pentecost and the return of Christ properly called the gospel age? Most people are in the habit of speaking of it in that way, and partly from force of habit, and partly in accommodation to the general idea held by Christian people I have done the same. It has commonly been regarded as emphatically *the* dispensation of the gospel and of the Spirit of God. I do not raise the question as to whether it is *a* gospel age or not, but whether it is *the* gospel age in that emphatic sense:—not whether it is *a* dispensation of the Spirit, but *the* dispensation of the Spirit.

As compared with the Jewish or law age, which preceded it, it has indeed been *a* gospel age, and *a* dispensation of the Spirit. The gospel was due to be preached as beginning to be fulfilled at the first advent of Christ. But the present suggestion is that it is not *the* gospel age, nor *the* dispensation of the Spirit. Furthermore, in the development of this line of thought, I would suggest that what we familiarly call the millennial age is more emphatically the gospel age and the dispensation of the Spirit than this one; and that our text is not due to be fulfilled until the millennial or New Jerusalem age, when it is said that the Spirit and the bride shall say, Come, and him that heareth shall say, Come, and let him that is

athirst come, and whosoever will, let him take of the water of life freely. That invitation is without limitations. That is not due until the marriage of the Lamb, at the end of this dispensation and the beginning of the millennium, as has often been shown.

This "whosoever will" passage seems clearly akin to our text, in which it is stated that "whosoever shall call on the name of the Lord shall be saved." This broad, grand, comprehensive promise and prophecy has not been in the process of fulfillment. Those familiar with the Bible teaching and the history of the age will realize that there is good ground for raising the question whether it is right to speak of this age as *the* gospel age or *the* dispensation of the Spirit. The many limitations, and the fact that the way has been narrow, and the gate strait, so that few have been finding it, is not in keeping with the broad expression of the text. There is a sort of jar between them, a good deal as it is when we consider other passages. When Christ said, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not," there is an apparent want of harmony between it and the thought that God is no respecter of persons; that Christ is an impartial, loving Saviour. They are both true, and there is perfect harmony, if each is put in its place. But it is important that we rightly divide the word of truth. In order to get harmony we must know where to draw the line between this age and the age that is coming.

Our text is the last verse of the prophecy of Joel, which the apostle Peter quoted on Pentecost, and it covers the whole age and more. Soon after he told them of the times of restitution of all things. There is a vast difference between the restitution of all things and the destruction of all things. Many think that when the Lord comes it is to hopelessly destroy:—that only a few will be saved, and the rest doomed to eternal overthrow. The apostle not only speaks of the restitution of all things, but tells us that it was taught by every prophet of God since the world began, and he locates it after the return of Christ. That being true, would it not be more gospel, more like the grace of God and the fullness of his Spirit, than anything of the past?

There are some, Adventists, Millenarians, Age-to-come people, who teach that the Spirit of God came on the day of Pentecost for the express purpose of taking out a people to be the bride of Christ; and that when the bride is completed and taken away, to escape the wrath to come on the earth, the Spirit that was given to perfect her, will leave the world. They think that God will bless the world in the future, somehow, but they regard this dispensation as the age of the Spirit. Some of them think that there will be a return of the Spirit to do a later work. But where is the Scriptural warrant for believing that the Spirit of God will ever leave the world? We have a reason in our text for believing that instead of the Spirit doing less in the future age, its work will be grander and more comprehensive.

In answer to the criticism brought against the disciples that they were

drunken, Peter says that instead of these men being drunken so early in the morning, this was that which was spoken by the prophet Joel, and then he quotes the prophecy. The Lord is going to pour out his Spirit upon—whom? There are two distinct installments or dispensations of the Spirit here mentioned. One is said to be "upon all flesh," the other, "upon my servants and handmaidens." There is a marked difference. The Lord recognizes as his servants and handmaidens a particular class, only those in his service. But a time is coming when the Spirit will be poured upon all flesh, and it is as a result of this that "it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

It is worthy of notice that in the prophecy the pouring upon all flesh is mentioned first, and it is thus quoted by the apostle. But prophecies are not always given in the exact order of their fulfillment? Those who have examined the Scriptures carefully will admit that sometimes later things are given first. Indeed, the rule in prophecy is that the great final things are given first. So it is here. The progressive fulfillment of God's plan requires that the Spirit should be poured upon the few first, as a means of preparation and development of the royal priesthood, that through them it should reach all flesh later.

Some have supposed that this prophecy of Joel was all fulfilled at Pentecost, and that then it came to pass that whosoever called upon the name of the Lord was saved. Will they maintain that the statement concerning "blood and fire and vapor of smoke" was all fulfilled then? Surely not. Evidently the prophecy began to be fulfilled at Pentecost and the Spirit was poured upon the servants and the handmaidens, upon the few (the espoused church) who are to be "the bride, the Lamb's wife;" and when she shall be perfected by the power of that Spirit, then will come the outpouring of the same Spirit upon all flesh, and then "it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

Well, it may be asked, if this age be not properly called "the gospel age," what should it be called? I think it would be appropriate to call it "the age of election." It would be in harmony with the idea that it is *a* gospel age, and *an* age of the Spirit; but so far as the work of Christ is concerned, it is emphatically an age of election, an age of gathering the few first ripe heads. When this representative company are gathered together, and stand with the Lamb upon Mount Zion, they are called "the first fruits unto God and the Lamb." This is a dispensation of the firstfruits.

But I am sometimes inclined to answer that question in another way. In an important sense this has been the age of Babylon, the age of confusion, the age of scattering and darkness even among the children of God. It has been the age of disunion and sectarianism. The spirit of sectarianism has been manifested in nearly all of it. Babylon is described as the mother of these corrupt systems, and her dominion has extended over two-thirds of this dispensation. In

prophecy, 1260 years has been allotted to her,—from 538 to 1798,—and it is only a century since the change came. Were those dark centuries to be taken as a large part of the gospel age? How well that period has been marked in even modern secular history. It is true that the Church of Christ was established eighteen hundred years ago; but how very soon its light was put under a bushel. How very soon the salt seemed to lose its savor. I do not say the light went out, but it was obscured. Not only for 1260 years, but long before that, the light was dim. Paul spoke in his time of the falling away, the church gradually coming into the corrupt, worldly condition, which made her "the mother of harlots," so that almost the entire age has been darkened by this false system. Since the Reformation there has been a gradual coming out and improvement. But it may be safely said that the age has been emphatically the age of Babylon, an age in which the gospel has been crippled, watered-down, weakened, mutilated, obscured. A measure of gospel has been preached; and the gospel of Christ, adulterated and obscured as it has been, has done a wonderful amount of good. It is so full of saving power that, even in its hampered condition, it works mightily in the right direction. Then, my friends, what may be expected when the gospel in its purity and fullness shall be opened?—when the gospel free from limitations shall be manifest to the world? — when the Church of Christ shall throw off the shackles of sectarianism that have bound her and shall stand forth in purity and power?

You know how it has been in the past. Whenever a word has been said about becoming a Christian and uniting with the Church, the question has often been raised: "Which church?" "Where shall we go?" Rival churches, human creeds, and tests of fellowship, all these things have obscured the truth and kept it down, and kept the light of God's glory from shining forth. A very limited gospel has been preached, but there is improvement. Take the Presbyterian and Congregational churches for example—two of the respectable denominations. I do not say the best, but they are prominent and popular and stand high in the estimate of the Christian world. I am not going to speak disparagingly of them nor say bad things about them. They have done a vast amount of good, and are doing it yet. There is an agitation going on in their midst. They are struggling on toward the light on the line of the larger hope. Some of them have so far advanced as to tolerate what they call a future probation. Some of us have seen something better than probation after death; we see salvation. We do not believe in future probation, nor even present probation, for eternal life. Eternal life is the gift of God, and men will get it as sure as Christ died for the world. I am not saying they are right when they talk of probation after death, but I want to suggest this: They are admitting that they have been preaching a limited view of the gospel;—that they have been narrowing it down according to the old teaching;—narrowing the mercy of God to the present life. Now they

are coming to see that the mercy of God is not limited to the present life. Dr. Lyman Abbott, a strong representative of his class, in talking of "the new theology," expresses the thought that God will not give up a human soul until every expedient that infinite love and mercy can suggest has been tried for its recovery. He does not say that everyone will be saved, but he does say that everyone will have the utmost opportunity to be saved, that infinite mercy will exhaust itself before one will be permitted to go down without hope. It seems to me that Dr. Abbott and the class he represents are standing, so far as this truth is concerned, on the borders of Beulah land. They are getting glimpses of it, and I rejoice that they are moving along on that line. But the point is that in the centuries past there has only been a half gospel preached.

We recall the discussion concerning the revision of the Westminster Confession of Faith. In that Confession which claims to express the views of so large a portion of the Christian church, there is not one word about the love of God for the world. They were attempting to revise the Confession and make the love of God prominent, rather than his wrath. When in a meeting in Philadelphia one minister proposed that the body of the work be left as it now reads, and the alterations put in foot notes, suddenly another minister rose and exclaimed: "I don't believe in putting the love of God for mankind in a foot note."

That expression may be taken as an indication of the current of thought on these matters today. The Confession is unchanged, but the people are growing. Christendom is coming out of the fog. Better ideas of God are obtaining, and better views of human relation and brotherhood. Thinking men are coming to the front. They are moving toward what *we* call the larger hope, even if some do hold back and think our aims and hopes and purposes are out of harmony with the general aims and purposes of Christian people. They are moving and they cannot help it. We are glad to exert our influence with many others. We rejoice in that statement of Paul, speaking of the glory of the gospel of Christ, when he says: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." It is not the vessel that is to be magnified, it is the glorious message of God that it contains. So we rejoice in the advancement of the truth, whoever proclaims it.

Other denominations beside the two named, are moving in the same direction. Thus all are admitting, practically, by their teaching, that the gospel which has been preached in the past was only half a gospel. Peculiar circumstances, trials, ignorance, obstacles, have prevented people from coming to the light. They have been prevented from calling upon the name of the Lord. The necessities of this natural life, the struggle to keep soul and body together, the great question of mere physical existence, that intense anxiety under which the working masses have been placed,—all these things have tended to shut out the light of the glory of God shining in the face of Jesus Christ. One man

said to me, "In passing through this world I find that nearly everything I meet is an obstacle to prevent me from thinking of spiritual and eternal things." So it is with the masses of men. Can we think that this limited, dark and strange condition is indeed the character of that dispensation in which God said his Spirit should be poured upon all flesh,—when all flesh should see the salvation of God? What has been is only like a few drops before a generous shower. It is well to be glad of the early rain; but there is a latter rain of which the prophet speaks. That is when the arm of the Lord shall be made bare in the eyes of all the nations, and all flesh shall see the salvation of God. The Scriptures give us a glimpse of that better day,—a glimpse of the day when the vail shall be removed that is upon the face of all nations,—when indeed the truth that God is our Father shall shine into all hearts, and when instead of seeking to maintain a respectable isolation as the church has so often done, they will realize that it is necessary to go right into the heart of suffering humanity. This time will and must come. The Word of God has foretold it, and the glory of God will only be revealed in its accomplishment. God help us to drink into the Spirit of his loving purpose.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Centurion's Servant Healed.—Luke vii. 1-10.

(Lesson for April 22.)

GOLDEN TEXT.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psalm ciii. 13.

Read Matt. viii. 5-13; ix. 27-34; Mark ii. 23-iii. 19; John v.

INTRODUCTION.—This lesson follows the Sermon on the Mount. Both in Luke and in Matthew a series of miracles follows closely on the setting forth of the principles of righteousness in that Sermon. In Luke the Sermon is followed by two miracles and Jesus' summary of many more given as a proof to John the Baptist that Jesus was the Christ. In Matthew the Sermon is followed by two chapters of miracles. The object of the miracles evidently was threefold: (1) to prove his Divine authority and power; (2) to manifest his love and sympathy for mankind; (3) to illustrate the saving mission of Christ—the natural healing being a type of the spiritual healing.

I. THE CENTURION.—Vs. 1, 2. After the Sermon on the Mount, Jesus went into Capernaum,—his home during the Galilean ministry. The Centurion also had his home there. He was a Roman military officer—like a captain in our army—the commander of one hundred men, or a company. He was a Gentile. Matt. viii. 10. He was favorable to the Jewish religion, as the context shows. He must have been wealthy, or he could not have built them a synagogue. He must have been broad-minded, and generous, and independent of his Roman associates. He was kindly and loving, as seen in the treatment of his servant. Several Centurions are mentioned in the New Testament as men of noble qualities.

II. SICKNESS IN HIS HOME.—Ver. 2. It was his servant—a personal servant, not one of his soldiers. The intimation is that a strong attachment existed between the officer and this servant. This speaks well of them both. In that day

the power of the master over his servant (slave) was supreme. Hard masters could put slaves to torture or death with impunity. But some masters were kind to their slaves, and some slaves were true to their masters. This servant was "ready to die,"—"at the point of death." According to Matthew, the disease was palsy, and he was "grievously tormented." Some forms of paralysis produce cramps and terrible suffering.

III. He Applies to Jesus for Help.—Vs. 3-5. The Centurion had some faith in Jesus' power to heal. His faith was based on well-authenticated reports of what he had done. "Faith cometh by hearing." He had friends among "the elders of the Jews,"—not of the synagogue, for which another word is used, but of the people—leading men in the Jewish government. These he sent to Jesus to intercede for him, probably thinking that Jesus, being a Jewish prophet, would give more attention to them than to him personally. The case was urgent, and the request was in dead earnest, that he would come and heal his servant. These friends of the Centurion besought Jesus urgently, and pleaded the man's worthiness, on the ground that he loved the Jewish people and had built them a synagogue. The ruins of that building even now show the liberality of that Centurion.

IV. The Centurion's Faith.—Vs. 6-9. Jesus at once yielded to their entreaty, saying: "I will come and heal him." Some of the delegation seem to have hastened to the Centurion's house in advance, for when Jesus was drawing near, the Centurion sent another message, which at once showed his faith and his humility. He said: "I am not worthy that thou shouldest come into my house, * * but just say the word, and my servant shall be healed." He probably thought of the Jewish idea of defilement by coming into a Gentile's house. He felt his own unworthiness to come to Jesus. He may have heard also how Jesus had healed the Nobleman's son at a distance.—John iv. 46-53. He showed his faith in Jesus' authority over all the forces of nature, by saying: "Speak the word: for I *also* am a man in authority, etc." As he could command, and those under him would obey, so he saw that Jesus could command, and the forces of nature would obey him. Jesus turned to the Jewish multitude, who needed the lesson, and commended this Gentile's faith, saying: "I have not found so great faith, no, not in Israel,"—where the Lord had all along done so much. In Matthew's report, Jesus gives a solemn warning to the Jews, and comfort to the Gentiles, based on this fact. The Jews would be cast out, and the Gentiles brought in.

V. Faith is Rewarded.—Ver. 10. Jesus' word to the Centurion was: "As thou hast believed, so be it done unto thee."—Matt. viii. 13. And the servant was instantly healed. When the messengers returned to the house, they found him well.

This lesson gives an illustration of the faith required for salvation from sin. The first step is to be convinced of sin—the need of a Saviour. The next is to apply to Christ as an all-competent and willing Saviour. The same Spirit that convinces of sin, leads to the covering righteousness of Christ, and then into the judgment process by which God will make us in character like Christ. The righteousness is first imputed to the believing sinner, and afterward becomes inwrought by the regenerating Spirit. The Lord first forgives the past sin, and then heals the disease of sin, or cleanses from all unrighteousness.

(*Continued on page 121.*)

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CONTENTS.

TWO GOSPEL AGES 117
NOTES ON SUNDAY-SCHOOL LESSONS
The Centurion's Servant Healed. (Apr. 22) 118
Jesus and John the Baptist. (Apr. 29) ... 121
EDITORIAL ITEMS 120
EDITOR'S APPOINTMENTS 120
THAT DISCUSSION 122
EXTRACTS FROM LETTERS.
Interested in the Discussion 125
Doing Good, but not Perfect 125
Where is God's Storehouse? (Poetry) .. 125
THE LARGER GOSPEL 126
SIX GOOD OFFERS 128

EDITOR'S APPOINTMENTS.

Apr. 15, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Apr. 20, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Apr. 21. and 22, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 29., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

May 6., Open for special arrangement.

Those in the several localities seeing this, please tell others.—EDITOR.

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

(*Continued from page 119.*)

Jesus and John the Baptist.—Luke vii. 18-28.

(Lesson for April 29.)

GOLDEN TEXT.—He hath done all things well.—Mark vii. 37.

Parallel.—Matt. xi. 2-15.

INTRODUCTION.—John the Baptist was in prison at Castle Macherus, beyond the Jordan, about one hundred miles from Jesus. It was now about the middle of Jesus' second year. He had been slowly developing his work. The Cabinet of twelve apostles had been organized. Jesus had made his great declaration of principles, and had performed several very wonderful miracles. The report of these had come to John. Here was a fulfillment of John's own prophecy, "He must increase, but I must decrease," but it found him in a state of despondency. No doubt the question so often asked in substance came forcibly on his mind in his retirement and deprivation: "Why, when Jesus has so much power, does he not break up these infernal combinations, give us all enjoyable freedom, use us grandly in the promotion of his cause, and make us and it at once victorious?" But then as ever even men of much faith and usefulness have been allowed to beat the bars of their limitation, their prison, finding it hard to *realize* the truth, continually being manifested, that by slowness of growth and continual testing by wind and weather the strongest trees (or men) are developed. Moses, David, Job, Jeremiah and Elijah, all greatly used of God, had their hours of darkness and despondency. The case of John in our lesson gave Jesus an opportunity to emphasize the truth—his own divinity—which it was John's mission to make known.

I. JOHN'S FAITH ECLIPSED.—Vs. 18-20. Though John had been imprisoned for months in a dungeon, at least some of his disciples remained faithful to him. They no doubt used every opportunity to help him. They may have reported the growing work and popularity of Jesus to encourage him, because the success of Jesus proved the truth of John's proclamation. But the mystery was, Why should he, because of faithfulness in his mission, be compelled to cease from his work and languish in prison? Even the success of Jesus seems to have suggested the doubt in John's mind. And he selects two of his disciples and sends them to Jesus with the question, "*Art* thou he that should come? or shall we look for another?"

His discouragement was very natural. There must have been an overwhelming physical depression in the man taken from the free, athletic life in the desert, and cast into a dungeon. He lost the rush of the waters, the song of the birds, and the beauties of nature. His health must have failed; and say what men will, the condition of the body sometimes affects the mind. There was the apparent failure of his life. Though John had introduced the Messiah, he probably shared in the error of his nation concerning the nature of his mission and kingdom. Their view was against the idea of his friends lying in a dungeon. Why did not the glorious King and Deliverer—only one hundred miles away—come and deliver him? With his narrow outlook, the doubt was natural—not a crime, but a malady.

But he sought for help from the right source. He put his doubt in words, and sent to Jesus himself for the solution of the mystery. The great things Jesus was doing—though not on the line he had expected—gave him ground for hope that light would come to him;—Jesus would at least be his friend and tell him the truth; and he was not disappointed.

II. JESUS' REMEDY FOR DOUBT.—Vs. 21-23. He did not blame John for his doubt. He would give him more evidence. And so, at once, in the presence of John's messengers, Jesus healed

many of their diseases, cast out demons, and opened the eyes of the blind. Then he answered the messengers: Go and tell John what ye have seen and heard—all manner of miracles, and all beyond mere human power—and last (but not least) that the good tidings is preached to the poor. This was not at all like the method of an impostor. The gospel for the masses—the poor, the sick, the distressed—is a leading characteristic of a divine mission. Blessed is he that is not offended, or made to stumble—who shall be able to see in me—though so different from what was expected—God's way among men. It is not recorded, but it appears probable that John's doubt was removed, and his heart comforted in his trouble.

III. JESUS' TESTIMONY TO JOHN.—Vs. 24-28. When John's disciples had gone, and not in their hearing, Jesus spoke his eulogy. This was not for John, but for the good of the people. John had once spoken in behalf of Jesus, now Jesus spoke in behalf of John. "What went ye out to see? A reed shaken with the wind?" (The reed of that country was tall, with a beautiful cluster of blossoms, but slender and yielding to every wind.) No, indeed; John was not weak, fickle, and undecided. He was like a rock. "But what went ye out to see? A man finely dressed, and living a life of ease?" No; such you would find in kings' courts, or in fashionable society, pandering to the rich, the vain and foolish for place and power. No such fop or sycophant was John.—See Matt. iii. 4. "What then? A prophet? Yes, and much more than a prophet." He might have been a prophet, though he had been much less than he was. He was more than a prophet because himself a great fulfillment of prophecy—the Messenger, the Voice, to prepare the way of the Lord.

Among all born of women there had never been a greater prophet than John the Baptist—in character, in work, in position, in privilege, in success; and yet, the least in the kingdom of heaven is greater than he. John was a Jew, and was only great in the earthly dispensation and kingdom. The new, the Christian dispensation, or kingdom, is so much higher, that the least in the great kingdom is greater than the greatest in the lesser kingdom. This does not teach, as some think, that John will never be in the kingdom of Christ; but simply that the humblest place in the Christian economy is greater than the highest place outside of it. May God help us all, young and old, to appreciate our present opportunities—the possibilities of the Christian life.

THAT DISCUSSION.

AFTER years, I send a word of greeting to our dear brothers and sisters who read the HOPE.

After reading the first paper in the discussion by Rev. Stirton, I said to Mrs. J.: "Now, if Brother Paton don't improve a great opportunity, I shall feel disappointed." Well, we have not been disappointed. And further, if Mr. S. had ever read some of the able discussions between his preachers and ours, he never would have quoted such texts as he did, to prove the doctrine of "Endless Misery," for there is no such word or phrase in the Old or New Testaments.

Because Mr. S. has failed even to notice the *true* and scriptural meaning of his pet texts, Bro. P. seems a little discouraged, and plainly hints by saying: "What's the use, when such utter silence, regarding the true and Scriptural meaning of the texts, that contain the central thoughts of the controversy?" His hint is, Let them alone—they are joined to their idols. By such de-

liberate evasion, touching the central facts about which the whole interest of the discussion revolves: I am reminded of the dog and the squirrel, when the dog hustled him into the end of a hollow log; then planted his dogship before the hole, he began to bark and gnaw, for he was sure that he saw the squirrel go into that hole. The squirrel ran out of the other end, of course, and went on rejoicing. But every time the man with his dog passed that way, the dog would set up the same old bark, and renew his gnawing the hard oak.

How true:

"Convince a man against his will,
And he's of the same opinion still."

Bro. S. is not alone: A few evenings since, I read a paper of my own to one of the preachers in this city, in which occurs the following:

Recently, in Westminster Abbey, to a sea of upturned anxious faces, Canon Farrar, of hell and its close seconds—damnation and everlasting—said:

"Standing here in the presence of my God, and before the Angels, I say with the authority of knowledge, that not one of these three words—damnation, hell and everlasting—ought to stand any longer in our English Bible."

This statement stands before the Christian world unchallenged. Could there be better evidence of its truth? Of this my friend said: "I would cut that paragraph alluding to Farrar out."

"Why," I said, "by the highest authority, I can prove what he said to be absolutely true."

He did not deny its truth, but remarked: "It will hurt the influence of your paper, which is good aside from that. It will brace up your hearers to straighten back in defiance."

Of what? the simple truth? No, but to show their love for pet phrases that are known to be false by their own preachers.

Now strike from the Scriptures these false texts, and all their harping about total depravity, and the worthlessness of the human soul, and what would be left for such men to preach about? Their love for the thought that many will suffer in endless burning would soon die out. You know what the old woman said, when referring to the revision of the New Testament: "Well, they are making dreadful work with our Bible! O dear me! I hope they won't disturb that true doctrine of total depravity, for it does me so much good to read it over and over."

Of such misconceived opinions, (not alone of the old lady) the Rev. Dr. J. N. Taft of the Congregational church, in a powerful sermon, that elicited much interest at home, and favorable comments in one of the best edited Christian papers of New York City, and purely orthodox, said:

"I believe that many wise, keen 'Ben Adhems' stay out of our churches because of our mental narrowness and shallow religiousness."

On the same points, the words of two among the greatest men of our nation were quoted; and then follow these soul-stirring lines:

"A mightier Church shall come, whose covenant word
Shall be the deed of love. Not 'credo' then—
'Amo' shall be the password through its gates.
Man shall not ask his brother any more,
'Believest thou?' but 'Lovest thou?' and all
Shall answer at God's altar, 'Lord, I love.'

For Hope may anchor, Faith may stir; but Love Great Love, alone is captain of the soul."

Dear friends—what a God and Father we have set before us in the HOPE, to love and worship. It is his goodness which leadeth to repentance, and then fills our souls with the deepest adoration for Him and His, our spiritual brothers and sisters. Such a Being will not forget, as a mother may, and allow even his weakest child to drift out of his reach. Such a permit would be to subvert the character, and change the nature of an infinitely good and an all-wise God.

To think of Him, as endowing his own child with a will or any power that he well knew would defeat the love of his own heart, and at the same time would entail endless sorrow and suffering for that child, is asking too much.

By far the ablest preacher in our city, one of the orthodox preachers, only a few days ago, said in his sermon:

"The human mind cannot grasp and hold the thought of such suffering; it would rack the brain to distraction."

But they soften the thought, with a bright hope that such suffering is not for ourselves, or for ours, but only for some of our neighbors.

How true these words! and so it is, that the Confession of one of our churches holds as one of its essential doctrines: "That man was made to oppose all good: and to incline to all evil," and this, it declares, "Is for the glory of God."

What a shameful impeachment of the love of our Father in heaven. No wonder that one of the Wesleys said in a hot discussion to one of its believers: "Your God is our Devil."

But Jehovah said through the Prophet: "I will not contend forever; neither will I be always wroth, for the spirits would fail before me, and the souls that I have made."

O when will the Christian world learn to love, praise and adore such a God, that will not contend forever against his own dependent child?

May the blessing of such an indwelling faith, and hope, be the crowning victory of every believer's heart.

E. O. JONES,

LAPEER, MICH.

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EXTRACTS FROM LETTERS.

Interested in the Discussion.

I AM much interested in reading about Bro. Stirton's endless hell. I will only refer to a few passages, some of which I learned from the Greek. He quotes John v. 29: "Resurrection to damnation." As well talk of "a round square." Let him compare his "damnation," in the Greek, with the same word in 2. Thess. i. 5. If damnation is a correct rendering, in the latter case it is the righteous who are to be damned, who now pass through their *kriseos*—trial, judgment.

Then he talks of being free to choose. What was Paul choosing on his way to Damascus? Can the natural, unregenerate, man choose? Yes, he always chooses sin. He cannot choose God until drawn by the Spirit.—John vi. 44. The natural man is enmity to God.—Rom. viii. 7. I wish the brother would carefully study Rom. v. viii.-xi., (especially in the Greek) and pray to God for light. I have never found damnation in the Greek. Rom. v. 18 is so plain. It could not be plainer to those who want to see God's plan. But some appear as if they had rather the majority of the human race would be tortured in a burning hell than let go their abominable creeds. Surely the great mother of harlots has many daughters.

The brother quoted Isa. xxxiii. 14: "Who among us shall dwell with the devouring [consuming] fire, etc.," but he did not quote the answer, in next verse; but gave a stirring exhortation to escape those flames instead of getting into them. E. H.

WINNIPEG, CAN.

[Our God is the consuming fire (Heb. xii. 29) to destroy the corruption or imperfection of his people. It may be severe, but the result of such burning must be good.—EDITOR.]

Doing Good, but not Perfect.

How are you, spiritually and temporally? Wish we had a telephone, or were rich enough to visit occasionally. Would like to see you ever so much. We are usually well this winter. Have not attended meeting in a long time. Went down to Bro. M's. to hear Eld. S. talk to a few who came to hear him. He is in charge of Zion work in this part. He talked good, and I think they are doing good, but, like me, are not perfect. They had written me several times wishing us to join their church—"Zion." Finally they wrote me, if I did not see fit to join, to state my reasons. I did so, and have had no word from them since. I take their paper, and like its sentiment, as a rule, very much. I hope Dr. Dowie may not get above his business, but carry out a good begun work.

Brother and sister M. both united with them, but I hardly think they will live up to the rules. Their church is God's only storehouse, and if they do not pay all their tithes in there (at headquarters) Dr. D. says they must get out. I have given them a little, and a little to another brother. And now I send you three dollars, one to renew my subscription, and two to use as you think best. I wish it were much more, but occasionally I find some one who has fallen among thieves and been stripped, and by the time I divide all round, it is a small portion to each. But I am at liberty to do as I think the Lord directs, instead of puny man.

I inclose you a few lines on God's Storehouse. Act your pleasure about publishing them.

Where is God's Storehouse?

THIS is a question of much strife.
Perplexing many all their life.
They feel that they to God must give.
As well as eat and drink to live.
But where shall I my tithes bestow,
To feel at ease, and think and know
That I have placed it where God sees
My whole desire is him to please.
For years I racked my feeble brain.
To know what portion of my gain
Into God's storehouse I should bring,

And not withhold the slightest thing.
Where is God's storehouse? I must it find.
Our minister now comes to mind.
He is God's servant sent to lead
The lambs, in pastures green to feed.
He says to me with tenderest care,
"Your tithes and offerings I will share.
Our conference is God's storehouse plan.
All others are devised by man."
And so for years I let it go,
And did all tithes on them bestow,
Till light broke in by others taught,
And then another change was wrought.
My new guide said with much surprise.
"How could you yield to Satan's lies?
Your tithes and offerings to them give?
No greater hypocrites now live.
We are the true and little flock.
We build God's storehouse on the rock:
All others are of sinking sand,
And will be burned at God's command."
My courage then was baffled sore,
But thought I'd try it just once more:
I'd join no sect, ism nor creed,
But of their doctrine I would read.
Their lives I'd note, examples scan,
So I could give to God not man.
I've noted churches full three score.
There still remains far many more.
Each claims to be on God's own level.
And all the rest are of the devil.
So then I turned from man-made fraud.
And listened to the word of God.
A certain man started to go,
His journey was to Jericho.
But thieves o'ertook him on his way,
Stripped him of clothing, so they say:
Then beat him sore, left him half dead.
Without a friend, without a red.
A priest with soft clothes came quite near,
And passed him by with but a sneer.
A Levite, too, did him deride,
And passed him on the other side.
A good Samaritan soon drew near,
With words of comfort and good cheer.
His wounds he dressed, which was the least:
He placed him then on his own beast,
And brought him to an inn with care.
His tithes and off'rings with him did share.
He paid the host, bade him befriend
The stranger, till his health should mend.
This was an act of Christ-like love,
Not born of earth, but from above.
Then let us all our tithes impart,
In binding up the bleeding heart,
And make men better by our life,
A pattern free from isms' strife.
Now let me state to you my mind,
God's storehouse is nowhere confined:
But claims our sympathy and purse,
To help make better all on earth.

WAYLAND, MICH. J. S. F.

THE LARGER GOSPEL.

"And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Luke xiii. 20, 21.

I GATHER from the friendly criticism of my late letter in the HOPE, that Bro. Paton would not object to a short article on the subject therein mentioned—the Gospel in its Larger or Social aspect. Anyone at all acquainted with the best literature of today, knows what an enormous amount is written on Sociology. And that is true, not alone in books, and reviews, treating of political economy, but the religious press also gives a great deal of attention to this timely subject. And well it may, for at the present time, there is certainly no problem more important facing civilized society. Is it of no significance, that the best and deepest minds, in the religious, educational, and political world, are putting forth their best efforts to solve this very complex, and all-important problem? Is it mere chance that God has raised up at this time prophets like Tolstoi, (in Russia), whose prolific pen incessantly sends forth books (translated into all European languages) treating on the social question?—he himself (a true saint) literally having forsaken all, and literally practicing the precepts and teachings of the Master. (To get a concise and clear idea of the Social teachings of Jesus, all should read Tolstoi's "The Gospel in Brief." It can be had in any leading Religious Publishing House.) And is it simply a coincident, that at the same time men like Prof. Herron have arisen in this country—a true prophet, preaching without fear, and with power, in spite of much opposition and even persecution, the whole Social Gospel? I could, if space permitted, name a long list of such men. Is it simply a passing fad, that impels cultured, scholarly preachers, like Stitt

Wilson of Chicago, Messrs. Hollingsworth and wise of Indiana, (all well-known ministers) to sacrifice their nominal pulpits, social standing, and competence for the sake of going out to preach the larger Social Gospel?

Is it of no moment, that in a gathering like the late International Conference of Congregational Churches, (Boston, Sept. 18, 99.) the principal subject of discussion should be the social phase of Christianity? Does it signify nothing, that in most all civilized countries, institutions and conventions are being slowly (often unconsciously) inoculated with the Social Ideal of the Gospel? Witness the rapid, and accelerating progress toward state and municipal ownership of natural monopolies in this country, Great Britain, Germany, etc.

Have we not arrived at the psychological moment (so to speak) for the solution of at least some of the most pressing problems? Why is there so much agitation, on this subject, both in religious and secular circles? Manifestly it is because it is in the air (so to speak.) And if our faith in the Sovereignty of God be true, these all-important problems must be for us to solve.

A learned man has said, that the past century has been devoted to the study of Matter, but that the coming century will be devoted to the study of Man. Undoubtedly this is a true forecast!

What then is the program of the Social Gospel? In a brief article it is almost impossible to give adequately, even a full outline of this important program. However let us briefly glance at a few of the leading data.

Of course it must be borne in mind that what is here postulated is but the limited conception of a subject, which is altogether too large for anyone to fully outline.

Let us first of all disabuse ourselves of the notion, that emphasizing the social aspect of the gospel, implies minimizing the necessity of individual regeneration. Society is composed of individuals, and the quality of the unit must determine the quality of the social organism. As a matter of fact, by ignoring the unit, society simply becomes an abstraction; just as by ignoring the saints or church-members, the church simply becomes an ideal abstraction. However we must not emphasize individual salvation to the neglect of social regeneration! That perhaps is what has been done since the Reformation, (But far be it from me to decry that ever glorious renascence of true Christianity, through which certainly God's plan has been evolved.) for after all, in the last analysis, there can be no full, complete, individual salvation, until the whole social order, has reached this ultimate. The solidarity of the race is a profound truth that slowly, but surely, is being recognized!

Probably most of the readers of this article, believe with the writer, that in the past age, (Time of the Gentiles) God has mainly been taking out "a people for his name." But is that phase of the plan not about completed? Are we not now entering on the age when the people will be saved *en masse?* Certainly that has been the teaching of the HOPE. And does not chronological and other prophecy bear out this belief?

The signs of the times also point conclusively this way, some of which are as follows (1) The wonderful and universal increase of knowledge, and elementary education; (2) The phenominal increase of communication by rail, steamer, and telegraph; (3) the translation of the Scriptures into almost all spoken languages and dialects, and the remarkable cheapness at which they can be procured; (4) The careful, synthetic, and analytical manner in which the Bible is being studied; (5) The recognition by the best minds in all walks of life, that in the ethics of Jesus, *only*, will be found the true, and complete solution of our many, often vexatious so-

cial problems: (6) The rapid and increasing power of nominal Christian states, like the United States, Great Britain and Germany; (7) The moribund condition, and rapid disintegration of all non-Christian countries.

But do the masses at this time enjoy that economic independence, so essential to full spiritual progress, and for living the Christ life? Assuredly we must all admit they do not! Of course, it is fully recognized that all true regeneration, must now, as always, begin within,—in the heart and conscience. But with man, like with the plant, his environment must be such that he can breathe, grow, and live. The plant may be ever so vigorous, yet if you put it in a sunless basement, filled with poisonous gas, it will soon wither and die. Precisely so with the masses, before they can really appreciate the blessed gospel they must be raised out of the poisonous economic basement, in which they at present are shut up. Nevertheless there are many other elements to be considered in this connection, which space forbids to consider at present. This subject deserves a large, liberal consideration. Perhaps if this effort meets the approval of Bro. Paton, and the HOPE constituency, more may follow in the future. JULIUS STADE,

CHICAGO, ILL.

[I think we would all be glad to have more on this subject.—EDITOR.]

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 9. ALMONT, MICH., MAY 1, 1900. $1.00 a year.

MOTIVES FOR SERVICE.

In 1. Cor. xv. 58, we find these words: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

The present purpose is to call attention to the work of the Lord and to some motives for our encouragement in that work. There is a good deal to be done, and the Lord has chosen to do his work through human instrumentalities. Some people are inclined to think that there is not much for us to do, and especially so because the Lord has ordained that certain things shall be done. They seem to think that if these things are sure to be done, there is therefore no need of our doing anything, and that we might as well fold our arms and sit down and take it easy and wait. But it is equally true that the Lord has ordained *how* the work shall be done, as that it shall be done. In other words, he has ordained the means as well as the end, and he expects us, as co-workers with Christ, to take hold of this matter and bring about that end by the application of our mental and spiritual powers. It is as important that we should work spiritually, in order to bring about the desired and foretold result, as it is that we should work naturally in order to accomplish the necessary things of this life.

The Lord has said that there shall be seed time and harvest. Now, because he has said there shall be harvest, should we therefore ignore the seed time, the necessary work of sowing, the preparation of the ground, etc.? This would be as reasonable as for people to neglect the spiritual work of sowing and breaking up the ground because the Lord has foretold that the great spiritual end shall be accomplished. In both the natural and the spiritual the Lord has ordained that the work shall be done step by step through his people; and one of the greatest honors that is conferred upon us is that we are permitted to be co-workers with Christ.

Concerning the work of the Lord,

the first thought suggested has reference to one's self,—a personal work. The first step in becoming a Christian, or entering the service of the Lord, is to submit our own will to God. In other words, there must be a sacrifice made, a crucifixion of the enmity, a bringing of self into willing obedience to the requirements of Christ.

Much is involved in this subject of personal sacrifice. There is another phase of the work of Christ which pertains more to the interests of society in general, in which a great many people are engaged who have neglected or overlooked this first or personal phase of the work of Christ. They are doing good; they feel that it is their duty to do good, to work for humanity, and so work for the Lord; but they have not begun at the right place; they have not begun with themselves, in bowing their own will and powers to the authority of the Lord Jesus Christ. It seems clear that this should be the first work. Still it appears that people may engage in the second phase of the work without having personally accepted Christ as their Saviour and without having yielded themselves to him. It is more than probable that a great many earnest people have been doing this. And while they may be doing much good, (and all the good done will be rewarded sooner or later), still it appears that a person will be better prepared to do the Lord's work if he begins in the right place, and makes his religion a personal matter, so far as submission to the will of God is concerned.

It may be that some begin in that more general way of doing good, and are afterwards led to accept of Jesus as their personal Saviour, and to yield themselves in personal sacrifice and consecration to God. This may be the case with many. The same may be true in respect to morality. Some say we must become moral before we become Christians. I do not agree to that. It seems evident that a great many people are arrested by the Lord when they are very far from being moral. Their hearts are awakened, new life is imparted, and they begin to live toward God before they have a moral character. Jesus saves from sin to good works.—Eph. ii. 8-10. Yet we need not belittle the importance of a moral life, and say that a man who lives such a life is more dangerous than a man who does not. This may depend largely upon circumstances. It seems possible that a man may be outwardly moral, and be a hypocrite. It may be true that a man who is self-righteous, and prides himself in being right, even thanking God for it, is farther from the kingdom of God than some who are openly immoral. There is at least one case recorded where our Lord implied that the self-righteous man, who boasted of his goodness, was farther away than the openly immoral. He told the self-righteous Pharisees that the publicans and harlots should go into the kingdom of God before them. He did not say that they never would go in; but this would imply that they were farther from the kingdom than the other class.

I do not think that all moral persons are hypocrites; neither do I think they are always self-righteous.

I think some people live good, moral lives in a general way because they are moral and good in a general way. Perhaps they were born with good dispositions, and have been cultivating such dispositions, and have kindly feelings toward humanity, though they have never been led to see their personal need of a Saviour, and their duty of personal consecration to him. Such people are serving the Lord, and will be rewarded for it, though they do not know that they are serving him. Look at the judgment scene in Matthew xxv., where the King says to one class—those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." They were surprised, and said: "When, Lord, did we see thee hungry, or thirsty, or naked, or sick, or in prison, and ministered unto thee?" They did not know that they had been working for Christ. They had been doing good to the poor and needy, and the Lord said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I know that this Scripture has been applied in another way; but there are apparently good reasons for not believing that it refers to the Christian church, as it is commonly understood. They all have eternal life beforehand. They are all working for Christ; they are urged to work for him, and they know that in doing good to the needy they are working for him; and therefore they never could say in the judgment day, "When saw we thee thus and so?" The Church of Christ will be with Him in his throne before this judgment begins; and these "sheep" among the "nations" are those who will be rewarded for working for Him when they did not know it. There are many in Christian lands who, though not knowing Christ as their Saviour and King, are working for humanity, feeding the hungry, clothing the naked, and visiting the sick. They are doing all that for poor, needy humanity; and Christ recognizes what is done for humanity as done for himself, and rewards it accordingly. No truly kind or moral action is by any means to be overlooked, yet it cannot take the place of personal consecration to the Lord Jesus. When we see the love of Christ in the gospel, when our hearts are brought humbly to bow before him and own him for our Saviour and Master, and consciously give ourselves to his service, nothing can take the place of this. Evidently this should be the very first thing that each of us should do. Having given ourselves to him, we can the better work for him in doing good to others.

There is another phase of Christian work which is too much overlooked and belittled, that is, the element of prayer and praise and thanksgiving—spiritual worship. I believe this to be very important. It is evident that the majority of professing Christians do not value this matter of prayer half as much

as they should, from the very fact that everything else is made to take the place of it. How very few are habitual attendants at the place of prayer! When they do come together they admit that the prayer meeting is the very best meeting; yet they are so easily diverted from these privileges and opportunities. They will turn aside for this or that or the other thing, for their own pleasure or gratification, or for any whim that may come up. Does not this prove that they have not the depth of interest in this meeting, this part of the work of Christ, that they should have? It certainly seems so, and there is a great loss sustained not only in enjoyment in that particular department of the service of Christ, but in others. There is nothing more clearly commanded and more distinctly brought to view in the Word of God than this matter of prayer and praise, and this not only in private, but in the public gathering. It may be both secret and public, in the closet and in the meeting.

Exhortation also stands related to meetings for social worship. The apostle says: "Forsake not the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more [not less] as ye see the day approaching."—Heb. x. 23–25.

The fourth phase of the work of Christ is brought to view in Philippians where Paul says that Christians are to "shine as lights in the world, holding forth the word of life." This phase of Christian work is closely related to the third point we have mentioned. When we come to the golden altar, as brought to view in the type, the altar in the tabernacle of the Lord, when there is just a vail between the soul and God, it should be a preparation for work. The priest offered incense before the Lord upon that golden altar, and the smoke of that offering ascended before the Lord as a sweet-smelling savor. This appears to represent prayer; and coming from the presence of the Lord to do the work of life, might be represented by Moses coming down from the mountain where he had been holding communion with God in the most immediate presence into which it is possible for men to come. Moses' face shone so that the people could not look upon it till it was vailed. Is not such communion with God a means by which a man may be better enabled to do the work of holding forth the word of life? Where there is a want of prayer; where it is not the habit of the preacher to come into communion with God, there must of necessity be a leanness in all effort to proclaim the Word of Christ.

The apostle seems to regard the holding forth of the word of life as one of the most important features of the work of Christ. What is it but preaching the gospel? Who is to do it? Some say the preacher is to do this work; but the apostle urges it upon the church. He says: "Shine ye as lights in the world." The preacher should represent the church as the church represents Christ. Of course, this shining may be done in their lives, in their methods, in their conduct generally; but it is evident also that the church is directly responsible for the great work of proclaiming the gospel mes-

sage to the world of mankind. It is not the man who stands behind the pulpit who has all this work to do. It was not to a dozen men, merely, that Christ gave his great commission, "Go ye." It appears evident that he gave it to them only as representatives of the whole church. He says, "Go ye into all the world and preach the gospel to every creature;" and he promised to be with them even to the end of the world—age. The twelve apostles were not to continue down to the end of the age; but the church would remain, and he has been with them. The commission and promise belong to the whole church, for the benefit of the world.

Says one, "How can I preach the gospel?" There are a great many ways in which each one may help to do this work. Let each one make the preacher his mouthpiece, sustaining him by prayer, sympathy and financial help. Those who help sustain the preaching of the gospel are as truly preaching the gospel as he who stands for them before the public. This is illustrated by an incident that occurred in the days of the Wesleys. Two men were converted under Wesley's preaching. They were both inspired by an earnest desire to spread the knowledge of Christ and lead others to him. One had ability as a public speaker, the other had not. They were both shoemakers. One said,

"I cannot preach, you can; you go and preach, and I will cobble, and divide with you."

Now, in the sight of God, who was the preacher? I say, the man who cobbled as truly as the man who spoke in public. He recognized both as preachers of the gospel, and as winning men to Christ. I think all can see that it is not merely the mouth-piece that God recognizes. It may be the hands, the feet, the purse, and sometimes the brains that are not in the head of the man who speaks, but in some other person's head.

We have considered several phases of the Lord's work; let me briefly say a few words of encouragement in this work of proclaiming the gospel message. In regard to the other features of the work, there are many encouragements. I might say there is encouragement to labor in the work itself. There is a reward that accompanies the labor. God's service is reasonable and blessed. The spirit of prayer is its own reward. There are many encouragements to be earnest and true and faithful; and all these are related to this final phase of the work.

The first encouragement I would mention is the one given by Christ himself when he gave the commission. Mark his words: "All power in heaven and in earth is given unto me; go ye *therefore*." The great motive brought to view here is the power of Christ himself. The concentration of divine force given to Christ is back of us in this work. Inasmuch as all power in heaven and earth is behind us, should we not be encouraged to move forward fearlessly in this work? Again, inasmuch as all power in heaven and earth is behind the commission to go into all the world and preach the gospel to every creature,—that is, to the whole creation,—does it

not prove that the commission will hold good until that work is done? that the commission will never be exhausted until the work of proclaiming the gospel to every creature is fully accomplished? Just as sure as Christ has all power in heaven and earth, just so sure that power cannot be exhausted, nor frustrated in its effects. Then there is the best encouragement to labor. Our mission cannot fail.

The language of our text is in perfect harmony with this thought, "Forasmuch as ye know that your labor is not in vain in the Lord." The force of this language is the fact that the assurance of success is the greatest encouragement to labor. Some people say that if we are sure of success, we might as well not do anything,—that we might as well stop. Not so; the certainty of success is a greater encouragement to labor than the possibility of failure can be. Suppose you should see a set of men go to work to remove the rubbish of a building that had fallen down and buried a dozen men under it. They go at it in earnest. You ask: "Who is covered up there?"

"A dozen men are buried here," is the reply.

"But, do you believe it is possible to get them all out?"

"Yes; every one of them, if we go to work."

Would you say: "But, if you can get them all out, what is the use of doing anything? If you are *sure* you can get them all out, just wait and let the thing do itself?"

That seems just as reasonable as to say that because Christ has given us the assurance of perfect success in our work, therefore we need not preach at all;—that we might as well fold our arms and wait for the success. It is the very fact that Christ has promised this perfect success that is the inspiring motive to faithful work. "Forasmuch as ye know that your labor is not in vain in the Lord." The apostle had been telling about the victory of Christ over death. Beginning with the resurrection of Christ, he carries us down through the various grades of resurrection to its completeness, its universality, the absolute victory. Then, summing it all up, he says: "Thanks be to God that giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord."

I believe that this is true, that we cannot work for Christ in vain. Our work may sometimes seem feeble, and there may be discouraging circumstances. Sometimes where we might expect great results, but little is apparent; but I believe that every word spoken for Christ, and every deed done for Christ, will have their effect. All will tell in the final account.

"Little drops of water, little grains of sand,
Make the mighty ocean, and the pleasant land.
Little deeds of kindness, little words of love,
Make our earth an Eden, like the one above."

So it is in all the walks of life. We can do but little, comparatively speaking, but the many littles make a great deal. May we realize the importance of this in respect to all the phases of our work for Christ, and may this motive of final success encourage us to earnest efforts and faithfulness in his service.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Warning and Inviting.—Matt. xi. 20-30.

(Lesson for May 6.)

GOLDEN TEXT.—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. xi. 28.

Read Isaiah xxiii: lv. 1-3; Luke x. 12-15.

INTRODUCTION.—In our last lesson we saw how Jesus aided John in his time of doubt by showing him his wonderful works, and the fact of his preaching to the poor; also how he defended John and eulogized him, though he was now in prison. Jesus then rebuked that generation of people concerning their treatment both of John and himself. John had come as an ascetic, like an ancient prophet, and they said, "He hath a devil." Jesus came as an ordinary man, and they called him "a gluttonous man, and a wine-bibber, a friend of publicans and sinners." Then followed the sharp upbraidings of our lesson.

I. UPBRAIDING OF CHORAZIN, BETHSAIDA AND CAPERNAUM.—Vs. 20-24. These were the three cities in which most of his mighty works had been done, and yet the masses of the people did not repent. They evidently did not believe in his Messiahship, though the miracles he performed could not be explained on any other ground. They were a sufficient proof to those who were able to appreciate them. But their situation shows the weakness of physical miracles to produce spiritual results. As then, so now.

Jesus first pronounced woe upon Chorazin and Bethsaida. He was not wishing them woe, nor bringing it upon them, but declaring the terrible consequence of their stubborn condition. The location of Chorazin is uncertain, but it was probably about two miles from Capernaum. Bethsaida (house of fish) was probably located on both sides of the Jordan where it enters the Sea of Galilee. Simon, Andrew and Philip were born there. There is no record of miracles done in those two places, but Jesus did many miracles that are not recorded.—Luke iv. 23; John xxi. 25. He drew a contrast between these cities and Tyre and Sidon—two large, wealthy and immoral heathen cities in Phenicia, in the north of Palestine. And the contrast was in favor of the heathen cities. They were not so stubborn. They would have repented, had Jesus' mighty works been done in them. Why were they not done? Why did God not give them as good an opportunity as these Jewish cities had? If eternal destiny is always hinged on the issues of this earthly life, who will defend God's love and justice toward Tyre and Sidon? But Jesus' answer is that the future judgment will even up what appears uneven here. It will be "tolerable" for even these who had sinned against the greater light, but "*more* tolerable" for those who sinned against the lesser light. This surely shows that the people of all those cities, both heathen and Jewish, are yet to be brought to merciful judgment.

Capernaum, (the place of Christ's residence, and the center of his great work) was contrasted with Sodom—the city which God had destroyed on account of its exceeding immorality—and the comparison was in favor of Sodom. Though highly exalted (as to heaven) in her opportunity, Capernaum was to be brought down to hades—that is, the death state, or to be destroyed. Here again the "more tolerable" is foretold of Sodom in the future judgment—the judgment that "shall be," not the one she had long ago. The wisdom of Christ shows that the sin of self-righteousness is greater than the sin of immorality. To the Pharisees he said: "The publicans and the harlots shall go into the kingdom of God before you." This is virtually the import of his contrast between those ancient heathen cities and these cities of Israel. That restoration and blessing, rather than hopeless

(*Continued on page 137.*)

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CONTENTS.

MOTIVES FOR SERVICE 139
NOTES ON SUNDAY-SCHOOL LESSONS
Jesus Warning and Inviting, (May 6).... 135
Jesus at the Pharisee's House, (May 13).. 137
EDITORIAL ITEMS 135
EDITOR'S APPOINTMENTS 136
AN APPEAL FOR THE MISSION 139
EXTRACTS FROM LETTERS,
Could Not Love Him 140
Precious Faith and Hope 140
Jesus Crowned King 140
They Will Not Come 140
Value of the Plan 141
TREND OF THOUGHT 142
GOD'S KEY OF THE BIBLE 142

EDITOR'S APPOINTMENTS.

May 6., Open for special arrangement.

May 13, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

May 18, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

May 19, and 20, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 135.*)

punishment, are to be realized in both Sodom and Israel, is clearly foretold in Ezekiel xvi. 44-63. Ezekiel is one of "*all* God's holy prophets" who foretold "the restoration of all things."—Acts iii. 21.

These words of Jesus are regarded by some as evidence that he used fear of wrath as a motive to repentance; but there is very little if anything in the passage to show that their repentance was anticipated. He rather seems to have been pronouncing their impending doom. And yet it is true that fear—not terror, but a clear apprehension of the consequences of sin—is a good and powerful motive for doing right. "The fear of the Lord is the beginning of wisdom." But as the Christian advances, motives of love and gratitude move him more and more, and fear, less and less. "Perfect love casts out fear."

II. GOD'S MYSTERIOUS WAY.—Vs. 25-27. Perhaps these words of Jesus are in answer to the question, concerning the Lord's method of dealing with the various peoples of the earth. If we cannot answer why, we may safely trust the loving Father's wisdom and care. And if we can see in the plan of the ages and the restitution an expression of his wisdom and love, we too may thank him that what has been hidden from so many wise men has been revealed unto babes.

All things—all men and the ages—are committed to Christ. He is the sublimest mystery of all. Only the Father fully knows the Son. Men have quarreled over him in vain. But the grand gospel truth is that he knew the Father, and came to reveal him. Now we know that God is love.

III. THE GREAT INVITATION.—Vs. 28-30. The great invitation is based on the gospel fact of verse 27, that the Son came to reveal the Father. The Father's forgiving love and saving power are embodied in the Son, hence he says: "Come to ME." All—and only those—who feel their need, are invited. He has pardon for the sinner, bread for the hungry, water for the thirsty, covering for the naked, rest for the weary, and cleansing for all unrighteousness. No one who desires him for a Saviour can come or call in vain. And the call to come is not limited to those just starting, but is applicable at all points,—until all labor and weariness are ended in perfect strength and rest.

How blessed it is to take *his* yoke—that is, to be yoked with him. He no doubt knew how (literally) to make a good and easy yoke for the neck of the oxen. His life, his requirements are easy and reasonable, as compared with the life of sin. To be free in Satan's service is bondage; to be yoked with Christ is the largest freedom. If we learn of him, his meekness, his humility, his love, his forgiving spirit, and his love of doing good, we find rest indeed; for his yoke is easy, and his burden is light.

Jesus at the Pharisee's House.—Luke vii. 36-50.

(Lesson for May 13.)

GOLDEN TEXT.—Thy faith hath saved thee.—Luke vii. 50.

Read Matt. xviii. 23-35.

INTRODUCTION.—This story is one of the most romantic and poetic incidents in our Lord's life, and is an important illustration of two classes of sinners, and of the relation of forgiveness and love. This incident is not the same as the anointing of Jesus' feet, by Mary, at the house of Simon, of Bethany, near the close of Jesus' ministry. Matt. xxvi. 6-13. Simon was a very common name, said to be applied to fifteen different persons in the New Testament. And it is not certain that this woman is Mary of Magdala, though in art and common thought they have often been so identified.

I. TWO TYPES OF SINNERS.—Vs. 36, 37. The first is Simon, "one of the Pharisees." He was probably one of the better class of Pharisees, partly open to conviction, and perhaps inclined to think Jesus might be the expected Messiah. See John xii. 42. He was interested enough to be willing to invite Jesus to his house to eat with him; but not willing to be counted His disciple, nor to publicly honor Him by the courtesies due to illustrious guests.—Vs. 44-46. He still measured himself by the Pharisaic standard of character, and hence despised this woman as a "sinner."—Ver. 39.

The second type is "a woman in the city, who was a sinner." She had the reputation of being a bad character—unchaste. She had no religious cloak to cover her faults. When she knew that Jesus was in the Pharisee's house, she came also—which was not uncommon in that day for the uninvited who wished to see or hear the guests. It is evident that she owned that she was a great sinner; and de-

sired to escape from her sinful life. She was attracted to Jesus by his teaching, and sympathy for the erring. Though confessedly disreputable, she had a trustful heart. This may have been the occasion of her fall. But she was now penitent. She was fighting a battle the Pharisee had not entered, and gaining a victory he could not share. She evidently had begun to "love much," having been forgiven much. He may have been the one who, forgiven little, "loved little."

II. Two Ways of Treating Jesus.—Vs. 37, 38, 44-46. First, the woman's way. She came to honor Jesus according to her greatest ability. She brought an alabaster—a flask or cruse—full of precious ointment. It was no doubt very costly. It meant much to her. Standing behind Jesus, at his feet, (as he reclined at the low table), listening to his words, she was moved to tears, which fell upon his feet; and then she knelt and washed his feet with the tears, wiped them with her flowing hair, kissed them repeatedly and tenderly and anointed them with the precious ointment. She devoted the best she had to serve him. It was the utmost expression of her love and devotion. True feeling always tends to express itself in action.

Second, the Pharisee's way. Mark the contrast. In reply to the Pharisee's inward criticism of Jesus concerning the woman, He said: "I entered thy house," (where the Pharisee had every opportunity for proper courtesy to his guest) but "Thou gavest me no water for my feet; (a very important thing in that country, where they wore sandals, which guests left at the door): "but she hath washed my feet with tears, and wiped them with her hair. Thou gavest me no kiss (a very common salutation in the East): but she hath not ceased to kiss my feet. My head [the nobler part] with oil thou didst not anoint: but she hath anointed my feet with ointment,"—a much more costly thing. In every respect the Pharisee's treatment of Jesus was inferior to the woman's. The difference in the two hearts made the difference in treatment.

III. Two Methods of Judging.—Ver. 39. The Pharisee said within himself, (not venturing to speak his thoughts), "If this man were a prophet, an inspired man, he would have known that this woman is bad, and therefore would not have allowed her to touch him." He judged both the woman and Jesus in the light of his Phariseeism: and he certainly misjudged Jesus, for He knew her heart, (to which the Pharisee was blind), and yet He was willing to receive her grateful service. The Pharisee judged from the standpoint of ceremonialism: Jesus judged the hearts. Simon could not read Jesus, but Jesus read him, and thus proved himself what he claimed to be, which Simon was now doubting.

IV. A Mirror for Two Souls.—Vs. 40-46. Seeing Simon's thought, Jesus answered it by the parable of the creditor and two debtors. The Creditor clearly represented the Lord. The two debtors represented sinners. Five hundred pence (about $80.00) represented the great sin to which the woman pleaded guilty: and the fifty pence (about $8.00) represented the better condition in which the Pharisee thought he stood. No sinner can pay his debt of sin, and no one can or need pay it for him. Both were frankly—freely and fully—forgiven. No substitution here! No appeasing of God's wrath, but a clear revelation of God's forgiving love. The design of God's forgiveness is to lead to love and loyal service, and the question is. Which of the two—the one forgiven much and the one forgiven little—will love the most? Jesus put this question to the Pharisee, and he said: "I suppose that he to whom he forgave the most;" and Jesus said: "Thou hast rightly judged."

Then, by making the contrast, already considered, between the whole-hearted action of the woman, and the mere civility of Simon, Jesus virtually applied the parable of the two debtors to them personally. This was at once a justification of the woman and a reproof of the Pharisee.

V. Twin Graces: Forgiveness and Love. Vs. 47-49. Having made the contrast, Jesus made a direct application of the great debtor to the woman: "Her sins, which are many, are forgiven; for she loved much." Her great love was not the *cause* of the forgiveness, but the *result* and *proof*. On the same principle, "He that is forgiven little loveth little."

Some think that the doctrine of forgiveness is dangerous. But as it leads to love, and so to service, how can it be dangerous? Forgiveness is never applied and enjoyed, until the person sincerely turns away from sin. Hence no forgiven person can say, "Let us continue in sin that God's forgiving favor may abound." See Rom. vi. 1, 2.

What a blessed assurance it must have been to the woman when Jesus said to her, "Thy sins are forgiven." The same assurance rightly belongs to every one who is willing to leave the life of sin. Those who heard Jesus' words were astonished that he should presume to forgive sins. It showed his mission as the direct manifestation of God.

VI. Two Great Blessings: Faith and Peace.—Ver. 50. "Thy faith hath saved thee: go in [into] peace." Her faith led her to action. It also led her into the love of Christ and the

sight. "By faith Abel sacrificed." "By faith Enoch walked with God." "By faith Noah built an ark." "By faith Abraham obeyed." Faith that leads to obedience always saves: but "faith without works is dead." "Being justified, by faith we have peace with God." Peace with God tends to peace with mankind. Faith, forgiveness, love, joy, peace, and good works are close relatives in the Christian's heart and life.

AN APPEAL FOR THE MISSION.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? * * But wilt thou know, O vain man, that faith without works is dead? * * For as the body without the spirit is dead, so faith without works is dead also."—Jas. ii. 14, 20, 26.

MENTION has been made in the HOPE of the Chicago Mission, and some of its objects. The time has come for plainly stating the scope and status of this effort. The Mission is located in a section of the city where such gospel effort is sorely needed. The people are to a large extent poor Catholics, (but others are Protestant and people of no church), and scarcely a Protestant Church or Mission is to be found in the locality. Bro. Pelton and his good and gifted wife have settled down almost next door to the Mission, and are giving much of their time and strength to this work; indeed, up to this time, the work has almost entirely been done by these earnest friends.

This is preeminently a practical work, and the best commentary upon our faith. We of the Larger Hope are familiar with the saying of many so-called orthodox people: "What is the use of being good?" or "What is the use of trying to save people, if the Lord is going to save them all anyhow?" Of course we realize the utter nonsense of such reasoning; but the most effective answer to that kind of logic is to show such people that we believe in practical missionary effort. Now this is exactly what the Chicago Mission is.

But a work of this kind in a large city requires considerable money. A large store-room on the main business street in that part of the city has been rented. Besides the monthly rent, there is the gas bill, and, during the winter, fuel to be bought. Then we are paying for chairs and a small organ. Of the few HOPE readers here, eight or ten are doing what they can toward paying these expenses. But all are comparatively poor, some are occasionally out of work, at the present time two are sick, and lately one brother died. It is plain therefore that this work cannot be sustained by the local friends. This appeal is therefore sent to all the HOPE readers, asking them in the name of Christ and humanity to help sustain this most practical work.

Do not many of the nominal church members put us (whom the Lord has blessed with so much light) to shame by their constant activity and self-sacrifice? Friends, let us be up and doing. Let us bear in mind that a theory, however truthful, can never be a substitute for practical Christian effort. Many of us support no church. Some, the Lord has blessed with ample means. Let us not do *less* than those we think have but little light, who give regularly a tithe to their church. Send your offering to Bro. Paton, and he will see that it reaches the Mission.

By request of the Mission,

JULIUS STADE,

CHICAGO, ILL.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

EXTRACTS FROM LETTERS.

Could Not Love Him.

I WANT to tell you how much good THE WORLD'S HOPE has done me. My father's people were all Universalists; and if any one said anything to me about religion, I would tell him my father's religion was good enough for me. But I always had strong faith in the Bible as the Word of God, and it seemed to me to teach that there was an endless hell. I could not understand it. Sometimes I would think God was unjust. I was afraid of him, but I could not love him. But the HOPE has made it so plain. I am trying harder to live right now than I ever did before. I believe I shall meet all my dear friends in heaven. I want to live a pure Christian life, and now I can say I do love my God and my dear Saviour. God is love. Money would not tempt me to give up the HOPE. I want it as long as I live.

LENOXVILLE, PA. L. S. R.

Precious Faith and Hope.

I AM grateful to you for sending me the HOPE without compensation. Exercise your own feelings about sending it longer, and I will try to be satisfied, though I would rather have it continued. I have been cheered and built up by it more than by any other human production.

Last August I wrote you concerning the second death, and I have read and reread your reply, and other scriptures, until I am convinced you have the truth on that subject. From Romans v. I see that life in Christ, or the life he gives, is eternal: and this harmonizes with 1. Cor. xv. 22, 23. I think I am settled immovably on this question. My wife is in full sympathy with me in this precious faith and hope.

Your second reply to Bro. Stirton is very convincing.

I see the final outcome in Eph. i. 10—all gathered, not in the earthly Adam, but in Christ, the heavenly Adam. God bless you. J. H. MAY.

Jesus Crowned King.

INCLOSED find $1.00 for Offer No. 1—two of DAY DAWN and one MOSES AND CHRIST. Will send for more as soon as the Lord gives me the means. I want to give them out. The Lord is giving me freedom to tell the good news. I love the truth, and I am now ready to make sacrifices which I have not been willing to make till now. By the grace of God, I mean to use in his cause, to bless humanity, what I was using for personal adornments. I praise God they have lost their power to charm me, and by his grace I will stand in the liberty of Christ: I have crowned him King in my heart—King of spirit, soul and body—all that I am or ever hope to be—all my being's ransomed powers consecrated to his will.

May the dear Lord bless you and yours, and spare you yet many days in health and strength fearlessly to stand for the truth, to be used of God mightily to bless poor, darkened souls.

GRAND RAPIDS, MICH. Mrs. B.

They Will Not Come.

I WRITE to you to express my gratitude. I should have done so sooner. I received the papers you sent me, and read them twice over, and then gave them to my sister's husband. He liked them—believes their teaching. I liked them too, but do not just see as you do. But I believe in the Fatherhood of God, and that *he wills* all men to be saved, but *they will* not come.

I am wondering what you think of Mr. Sheldon's theory of doing everything from the standpoint of: "What would Jesus do?" I visited Topeka for a few weeks—with my daughter, who lives there—and went to Mr. Sheldon's church. It was crowded. I liked him. I could have shaken hands with him, only that I am a Scotch woman who hides her emotions. I pray that God may give him wisdom and courage to conduct the paper as Jesus would, and let the world see what can be done.

Do you know these good men make me think of your Uncle William and others of your relatives. You came of a good family. Few were like them.

I still get letters and sometimes a paper from Galston. How I still love these friends in Scotland. There is no break in affection though we have been separated these thirty years. Prof. Drummond was right when he said the greatest thing in the world is love.

My sister Mary is still an invalid. Not long since they wheeled her in a chair down here. She remembers you, and often speaks of your father, and others of the family. We would like if you would write to us.

MAGGIE (MADDEN) LINN.

KANSAS.

REMARKS.—I have taken the liberty of inserting this personal letter on account of friends in Scotland who will remember the writer. I have answered it privately.

I am glad our sister believes in the Fatherhood of God, and that *he wills* the salvation of all. Can she not also believe that God has resources to accomplish what he wills even after the opposing will of man has done its worst?—See Isa. xlv. 22, 23; xlvi. 9, 10; lv. 8-11. It was to the Jews Jesus said: "Ye will not come to me that ye might have life;" and whatever may have been the cause of their blindness and stubbornness, they did not believe in Christ, and would not come; and they therefore went on in the broad road to destruction. But when Jesus left them desolate, he spoke also of their restoration.—Matt. xxiii. 38, 39; Luke xxi. 20-24. Isaiah and Paul both speak of their salvation.—Isa. xlv. 17-25; Rom. xi. 25-32.

Destruction is escaped by all who believe and receive Jesus, and therefore walk in the narrow, upward way. And all who now will not come to Jesus must go on in the downward road to destruction—even "everlasting [age-lasting] destruction from the presence of the Lord and the glory of his power." This presence and glorious power are the reward of the followers of Christ, as joint-heirs with him. But resurrection or restoration is as sure as destruction, and must follow it. Those cut off at or before the Lord's coming, are to live after the 1000 years. "Thou turnest man to destruction, and sayest, Return, ye children of men." The return, or restoration, must be after the destruction. Those who come to Jesus now are to be a royal priesthood to rule and bless the rest. "We trust in the living [and loving] God, who is the Saviour of all men, specially of them that believe." Love *is* the greatest thing in the world, (because God is love) and cannot fail. Man's stubborn will may take him to destruction, but it cannot prevent God from restoring him. "God will have all to be saved, and come to the knowledge of the truth." "This is life eternal, that they might know God and Jesus Christ whom he sent." He can not only save the church—the first fruits, but he is able to subdue all things unto himself.

—EDITOR.

Value of the Plan.

IN renewing my subscription to THE WORLD'S HOPE, I wish to express my admiration of its spirit of candor, liberality and kind Christian courtesy, not only to all its subscribers and contributors, but to all whose views it considers. I believe with you that the great differences among earnest Bible students result largely from not understanding God's plan of the ages—His dispensational work of Restitution. For my part, Scripture was far from harmonious, until I recognized this truth.

My wife and I have been quite familiar with your magazine and some of your other writings for several years. After thirty years of independent study

of the Bible, it would be very strange, I think, if we should not take exception to anything we have found. But I can truly say we have found much that harmonized with our conclusions, and which we have not found in other writings. We have been greatly interested, instructed and much comforted. I enclose postal note for three dollars. Please send the HOPE one year, to——— ——— and use the balance to extend my subscription. B. A.

EPSOM, N. H.

TREND OF THOUGHT.

FROM the *Sarnia* (Ont.) *Observer* we learn that the Rev. Dr. Thompson, a Presbyterian minister of that place, in a lecture delivered recently before a large audience, spoke of spiritual likeness to God as the probable "Destiny of Man, the far off Divine event to which the whole creation moves. The doctor read Tennyson's beautiful lines on the larger hope most effectively, and stated that without wishing to dogmatize, there was some scriptural authority for the hope that 'not one life shall be destroyed, or cast as rubbish to the void, when God has made the pile complete.' It might be that there was a state of probation after death. The United Presbyterian churches of Scotland refused an amendment to their statement of faith which expressly negatived a probationary state after death, preferring to leave the matter open.

"At the conclusion of the lecture, the Reverend J. R. Hall, B. A., seconded by A. C. Clark, Esq., moved a hearty vote of thanks to the lecturer which was carried unanimously. The Rev. Canon Davis, M. A. chairman, in presenting the vote of thanks spoke of the high esteem in which the Rev. Doctor Thompson was held by the community at large, both as a scholar and as a cultured Christian gentleman."

It is clear that the larger hope is growing in influence in the leading denominations, and that both good and intelligent men do not regard it as dangerous.

GOD'S KEY OF THE BIBLE.

THE plan of the ages, in the Scriptures, is the key to unlock the mysteries of the Bible. The word of God is a progressive science, having in itself the potency to overcome every difficulty, to satisfy every heart, and to crown every creature of God with glory; for the Lord is good to all, and his tender mercies are over all his works.—Ps. cxlv. 9. Whatever men may think of the existence of evil, sin, misery, storms, wrecks, catastrophies, wars, famines, pestilences, etc., in the universe of a God of love, it is easier to reconcile such things with love, in view of the plan of God, that leads up to the final salvation of all, and the glorification of all sufferers, than with any other view imaginable; for the Scriptures reveal that the sufferings are temporal, and that the glory to follow is eternal; for the whole creation has been subjected to vanity in hope, and shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.—Rom. viii. 18-21.

It will be seen in the light of the plan of the ages, that in order to obtain a clear idea of the general teaching of the Bible, it should be studied as a whole, and not disconnectedly; that the work of each age should be seen in its relation to the general plan, and in order to have harmony, each text of Scripture should be applied in the age where it properly belongs. It should be known by all that texts of Scripture do not prove an idea true, unless their place in the plan is truly respected. The Calvinist who emphasizes God's sovereignty in election, the Arminian who talks of free salvation, but emphasizes man's freedom of choice, and the Universalist who emphasizes God's all-abounding and all-conquering love and

saving power, may each find some Scripture to support his view, without regard to harmony; and the infidel says they contradict each other; but with God's plan of the ages as a key, all these Scriptures can be used harmoniously. There are certainly Scriptures that teach the doctrine of election and limited opportunity. Here are a few samples: "The election hath obtained it, and the rest were blinded," (Rom. xi. 5-8); "I will have mercy on whom I will * * *, so then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," (Rom. ix. 15, 16); "No man can come to me except the Father draw him," and "All that the Father giveth me shall come to me."—John vi. 37, 44.

In harmony with this, Jesus, before "he tasted death for every man," (Heb. ii. 9), gave his disciples a limited commission: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. On the same principle the twelve instead of others were chosen to be apostles. Jesus said to them, "Ye have not chosen me, but I have chosen you."—John xv. 16. So, later, Paul was chosen, when he had no thought of choosing Jesus whom he was persecuting. And while on earth, our Lord spoke to the multitudes in dark sayings and parables, and explained them to his disciples, giving this reason: "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without, all these things are done in parables, lest they should see, hear, understand, be converted, and their sins should be forgiven them."—Mark iv. 11, 12.

Was not this a limited opportunity to these multitudes? In view of such a statement, it is useless to say that the Lord wanted them all to be converted then. The Father was not drawing them, whatever his reason, and they could not come.—John vi. 44. The Calvinist is right in saying that this is a clear case of God's sovereignty in election; but he is mistaken when he infers that all the non-elect were consigned to hopeless ruin or endless woe. Election is Scriptural, for God is selecting kings and priests to reign with Jesus, (2. Tim. ii. 12; Rev. i. 6), on the earth, (Rev. v. 9, 10), over the nations, the kingdoms of this world, both the living and the dead, (Rev. ii. 26, 27; xi. 15; Rom. xiv. 9), the non-elect, for the purpose of gathering together in one, all things in Christ, both which are in heaven, (the fallen angels), and which are on the earth; even in him.—Eph. i. 9-11.

The Calvinist's idea of the woeful fate of the non-elect—those not elected to become kings and priests of the coming kingdom, is simply his own inference, he not knowing the purpose of God and the plan of the ages. The idea that these multitudes, whom Christ blinded with his dark sayings and parables, lest they might see and hear, and be converted, and whom the Father did not draw, and who therefore could not come, are doomed to endless woe, is simply horrible. To think that God loved the world, and sent his Son to commend his love, in that, while we were yet sinners, his Son died for us, tasting death for every man, and was the Lamb of God to take away the sins of the world, and was the Saviour of the world; and yet, that he deliberately chose a few, and left the multitude to hopeless ruin! It cannot be.

Oh! that all who believe in election, and are troubled with a narrow view of God's plan, could see that Christ died and rose again to redeem the world from sin and its consequences, death, (Rom. xiv. 9), and that the purpose of God in election is to develop a royal priesthood, of whom Christ is the Forerunner after the order of Melchisedec, through whom all the families of the earth—non-elect—shall be blessed. The

Apostle Paul declares that Christ and they who are Christ's, are the little flock, the elect, the seed of Abraham, who in due time, in the ages to come, (Eph. ii. 7; Gal. iii. 8, 16, 28), are to bless all the families of the earth with eternal life.—1. Cor. xv. 21, 22.

When this truth, declared in God's covenant, is seen, the doctrine of election becomes glorious indeed. Not seeing this purpose of God, in selecting kings and priests for the coming kingdom, for the purpose of blessing all the families of the earth, election must always look dark and terrible. No wonder the Arminian, or advocate of free will and free grace, does not like it. It is by misapplying Scriptures, and crowding the things of the future ages all into this present election age, that much confusion is caused. For illustration, look at the famous "whosoever will" passage of Rev. xxii. 17. It is not like the election of this age, and it is fair to question its common application to this age. It evidently belongs in the age to come, after the marriage of the Lamb, after the church becomes the bride, the Lamb's wife.

In the gospel age the church is not called a bride, but a chaste virgin espoused to Christ, (2. Cor. xi. 2), waiting for the coming of the Bridegroom and the marriage.—Matt. xxv. 1-10. Then after the marriage to Jesus the Bridegroom at his coming, the church will be the bride the Lamb's wife. Before the marriage, while the Bridegroom is absent, God by his Holy Spirit invites to obtain a bride for Christ, foreshadowed by Eliezer, Abraham's oldest servant, sent by Abraham to invite Rebekah to become Isaac's wife.—Gen. xxiv. But after the marriage, the Spirit and the bride will say, Come, and they will come: for Jesus testified of himself, saying, "I, if I be lifted up, will draw all men unto me." And like Rebekah, the Lamb's wife will become, spiritually, "the mother of thousands of millions," (Gen. xxiv. 60), even one thousand generations, according to God's oath to Abraham and his seed, Christ and they who are Christ's being that seed.—Ps. cv. 6-8; Gal. iii. 16, 29.

The saying to Rebekah, who became the bride of Isaac, that she should be the mother of thousands of millions, is clearly a foregleam of the future regenerating work of the Lamb of God, and his wife, the church.

If those who desire to know the truth will keep in mind that the election and preparation of the church precedes the marriage, then all appears harmonious. But to apply the Spirit and the bride saying, Come, before there *is* a bride, is not rightly dividing the word of truth, and is misapplying it. And this one thing prevents thousands, yea even millions, of well meaning people from seeing the fullness of the plan of salvation, the limited applications of the gospel of the ages past, and this present age preceding the Lord's coming, and the marriage; and the free grace idea, will find abundant room afterward, during the ages to come, in which the Lord will make unto all people a feast of fat things, and wipe away tears from off all faces.—Isa. xxv. 6-9. God chose Christ to be the Saviour of the world. He chose the twelve apostles as his cabinet. He chose Paul as a special minister to the Gentiles to preach the gospel, to take out from among them a people for his name, the bride the Lamb's wife. The whole true gospel church of this present age—whether they are called the body of Christ, the temple, the seed, or the bride—are chosen in Christ, out of every kindred, people, nation and tongue, for the purpose of saving the world afterward. God's way is to select a few, a little flock in all, to be exalted to the divine nature, like Jesus, in order, that in due time they may bless all others, the non-elect. Who cannot see that the plan of the ages is the key to the application of these various Scriptures? With this view, even the doctrine of election is glorious. It is very different from the idea that a God of love, "whose tender mercies are over all his works," (Ps. cxlv. 9), had from all eternity fixed the doom of the multitude of his creatures to endless woe or hopeless death.

When the plan and purpose of God are apprehended there is a clear proof of the fundamental statement, that God is love. God sent not his Son into the world to condemn the world, for it was already condemned; and Jesus testified saying that he did not come to destroy men's lives, but to save them.—Luke ix. 56. It should be observed by all who read the Scriptures that the Apostle Paul declares that when the Lord shall in his day "bring to light the hidden things of darkness, and make manifest the counsels of the hearts, then every man shall have praise of God."—1. Cor. iv. 5. Or, in other words, God will praise every man.

A. E. OPPY.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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THE GOSPEL OF CHRIST.

TEXT: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."—Rom. i. 16.

This was the text from which I preached my first sermon, about thirty-four years ago. And if I were never permitted to preach again, I should be perfectly willing to have it the last text I ever used. I was not ashamed of the gospel of Christ then, with the degree of light I had upon the subject; and with more light upon the same themes, I can truly say, that I am not ashamed of the gospel of Christ today.

This is a text concerning which very much might be said. The subject might be treated in a variety of ways, and many phases of thought might be suggested to different minds under different circumstances. The special thought suggested to my mind now has reference to the first statement of the text, "I am not ashamed of *the gospel of Christ.*" We read of "the gospel of the grace of God," and "the gospel of the kingdom of God." Paul speaks of "my gospel," and of "the gospel of God." These expressions evidently relate to the same thing, or to different phases of the one great gospel,—here called "the gospel of Christ." Christ's gospel is the gospel of the grace of God, the gospel of the kingdom, the gospel of God.

Grace means favor, and the gospel of Christ is the manifestation of the favor of God. I am glad that this is so,--that God and Christ are not antagonistic, but that they are one, and move in the same direction. God is the Fountain, and Christ is the Channel through which the stream of light and love flows. It is said that "God is light." It is not said that God is "the light of the world," but this is said of Christ. Wherein lies the difference? It is not that they are different in nature, but there is a difference in the condition of that light and the relation it sustains to mankind. God is light, but he is not developed or manifested light: and as soon as he is manifested, it becomes the light of Christ, because Christ is the manifestation of God.

This may be illustrated by reference to the lamps. There is oil in the lamps, and there is light in the oil, but there is no light given out from them when they are not burning. If the light were not in the oil, it could not be brought out. The light in the oil is latent light, but it is not a shining light. When you apply a match, then the light begins to come forth, and it ceases to be latent or undeveloped, and becomes a shining light. So God is light, but he is not shining light, considered apart from Christ. In Christ the light is shining, and it is by shining that it becomes the light of the world.

On the same principle there is a difference between the love of God and the love of Christ. I do not mean that they are opposites, or different in nature, and I am glad indeed that they are not. I am glad that Christ did not come into the world for the purpose of purchasing God's love. I am glad that his love was above price, that it had no beginning, and will have no end; and I am glad that God sent his Son, not to appease his own wrath, but to manifest and demonstrate his own love. He did not send him to satisfy the demands of angry justice, but to satisfy the demands of infinite love,—that love which could not be content without being manifested. But God's love in the abstract, or before it was manifested, was latent, unknown, unexpressed love, but when it was revealed in Christ, it could be seen or realized. God's love revealed in his Son is the love of Christ; and "the love of Christ constraineth us."—2. Cor. v. 14.

My mind has been peculiarly impressed by the expression, "the gospel of Christ." Wherein lies its peculiar value? Why are we not ashamed of it? The text asserts that it is God's power to accomplish a certain result, the salvation of those who believe it. Let us remember that salvation does not mean to be saved from a future hell. Neither does it mean to go to some good place when we die. Let us think of salvation in a little different way. To be saved, is to be exalted, elevated, raised, and the gospel is the power of God to lift men up, to exalt humanity, to remove the elements which are a curse to men, and bring them up to a higher plane, into a nobler, grander condition. The gospel is God's power to do all that.

Now, why is it such a power? How does it accomplish this elevating or saving work? On what principle does it exert such an influence over those that believe? Of course, if truth is not believed it has no direct power. The gospel of Christ is true, whether it is believed or not. But to the mind that does not believe it, it is the same in effect as if it were not true. There is a drawing power in it when it is believed. On what principle does the gospel of Christ exercise this lifting power?

Who is Christ? is a question that naturally comes in here. I am not going into any theological discussion as to the nature and character of Christ, but want to express clearly the thought that Christ was the manifestation of God in the flesh. The qualities of God, the thought of God, the love of God, the grace of God, and all the elements of the character and glory of God were manifested in him in the flesh.

That is the relation in which Christ stands to us as the revelation, or unfolding of the mind and thought and heart and purpose of God, on the plane of the flesh, where we can understand it and grasp it. I am glad that Christ, with all the elements and glory of the divine nature and character, is still a man. He has come to our level. He has taken part in our nature.

Let us read John v. 22-27, and see that Christ is both "Son of God" and "Son of man." Verse 25 shows that as "Son of God" he gives life. As "Son of man" he is Judge. "The Father judgeth no man, but hath committed all judgment unto the Son," and the reason why he has done this is given in verses 26, 27: "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because"—mark this—"because he is the Son of man." This is the fact that makes the gospel of Christ a special power. While the dead shall and do hear his voice and live because he is the Son of God, judgment has been committed to him because he is the Son of man.

Let us connect with this the thought expressed by Paul in Hebrews ii. 16-18, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." This has an important bearing on the subject before us. Christ is able to be a faithful and merciful High Priest on account of his experience. He has been here as a man, and he was among men learning to sympathize with men in all circumstances and conditions of life. He rejoiced with them that rejoiced, and wept with them that wept. We find Christ mingling with men under different circumstances and opposite conditions. We find him at the wedding, and I do not believe that he went there to cast a gloom over that wedding party. He sanctioned marriage and rejoiced with them that were rejoicing. We find him associating with people under other circumstances. Matthew made a feast and called together the publicans. Matthew had been a publican himself, and when he made a feast and called together his friends, Christ was there. We cannot believe that he was opposed to that gathering. He was blamed by his foes for eating with publicans and sinners. But he was not always rejoicing with them that rejoiced. We find him at the grave of Lazarus, weeping with them that wept. "Jesus wept." That is the shortest verse in the Bible, but it is very important. It touches deep feelings in the human heart. In time of sadness, when afflictions roll over the soul, as a mighty wave carrying us downward, it is a comfort to know that he feels for us. From the highest condition of men, away down to the depths of human sorrow, Christ was in it all.

He was tempted too. That is the point the apostle makes most emphatic in the second of Hebrews.

In that he himself hath suffered being tempted, he is able to succor them that are tempted." Do we think of Christ just as if it were no trouble for him at all to do every thing just right, as if he were above temptation? If we thus think of him we are mistaken. One of the grandest things in the gospel of Christ lies in the fact that "he was tempted in all points like as we are, and yet without sin."—Heb. iv. 15. He overcame, but yet he suffered, and this suffering gives him a great power to draw, to win to elevate. I venture to say that whoever can realize this truth, finds the power of Christ exercising itself upon them, lifting them up, and drawing them nearer and nearer to himself,—nearer to the grand ideal of true character. It is the power of God unto salvation.

People are very apt to separate the thought of gospel and judgment as though they were distinct from each other,—the gospel for this world, the judgment for the next, —regarding the gospel as good news, and the judgment as terrible,—as though one meant salvation, and the other damnation. They do not see that judgment by Christ is a means of salvation. There is a sense in which a man must be condemned, in order to be saved. There is something in us that needs to be crushed out, annihilated;—not our real selves, but those principles perverted by iniquity and evil in our nature need to be destroyed. Christ came into the world for the very purpose of abolishing them. That is a work of judgment. Men pass from death unto life by means of that process of judgment. Christ says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." He does not need to be judged again, because he has already passed from death unto life. The implication is that by means of judgment, men are brought from death unto life. The low nature must be destroyed that man, liberated from bondage, may be brought up into the manhood of Christ. If a man is a thief, as a thief does he not need to be condemned, and destroyed? If a man is a drunkard, as a drunkard does he not need to be destroyed? As a wicked man, a child of the devil, every man needs to be destroyed in order that he may be saved. (See 1. Cor. iii. 15; v. 5.) The old condition must be blotted out, so that the man can be elevated and brought up higher. He is taken out of the kingdom of Satan and translated into the kingdom of God's dear Son. That is the principle of salvation. It is through this power manifesting itself in the flesh that men are being saved—lifted up. Oh! that we might realize the truth and its work in us more and more. We are too liable to think of the gospel of Christ as though it did not mean us. But "he loved me, and gave himself for me." May we not only think of Him as the One who went through the process of sacrifice and victory as our Head and Forerunner, but also as our ever-living and ever-loving Friend; as one who cares for us because he knows us and all our needs. He, by the complete process of regeneration and glorifica-

tion, has been lifted up—highly exalted—but he is still a Man. We have a human Friend in court—even in the throne. "There is one God, and one Mediator between God and men, the MAN Christ Jesus." "We have not an High Priest who cannot be touched with the feeling of our infirmities; [a double negative is an affirmative]; but was in all points tempted like as we are, yet without sin." He remembers his own earthly experience and trials; he remembers that we are dust; and is able to sympathize with us and help us. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 15, 16.

May this gospel of Christ so come upon the hearts of many that, believing it, they may be saved—lifted up into his life and character. And may his Spirit so enter into our hearts that we may continue the manifestation of the kindness and love and forgiving grace of God in the world of mankind. As he has drawn us by the cords of his love through others, may we let our light so shine that many more may be drawn to Christ, and led to glorify our Father in heaven.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Parable of the Sower.—Matt. xiii. 1-8; 18-23. (Lesson for May 20.)

GOLDEN TEXT.—The seed is the Word of God.—Luke viii. 11.

Parallels: Mark iv. 1-20; Luke viii. 1-15.

INTRODUCTION.—It appears to have been in the last part of his second year that Jesus adopted the new method of speaking in parables. It may have been partly on account of the growing opposition to his teaching. The parable when understood illustrates the truth, but it also hides it from those not prepared to receive it. Natural things are used to cover and illustrate spiritual things. The reason for speaking in parables is given by our Lord himself, in Matt. xiii. 10-16; Mark iv. 10-12; Luke viii. 10; Isa. vi. 9, 10. He spake to the multitudes in parables, and explained them to his disciples. "To you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."—Luke viii. 10.

I. JESUS' AUDIENCE.—Vs. 1, 2. This was a busy day in Jesus' life.—See Matt. xii. 22-xiii. 53. Leaving the house he went down to the sea-shore. Great multitudes were there from every city (Luke) including every character represented in the parable. Being pressed by the crowds, he went into a fishing boat. He sat there and talked to the multitude which stood on the circular shore. The Sermon on the Mount had been spoken mainly to his disciples, but now the multitude was his audience.

II. THE PARABLE AND EXPLANATION.—Vs. 3-8, 18-23. His text was close at hand—a natural object with which they were all familiar. "Behold, a sower went forth to sow." There may have been a sower in sight. The explanation is that the natural sower represented Jesus himself. His preaching was the sowing. The seed was the word of God, which he sometimes quoted

from the writings of Moses and the Prophets, but oftener spoke out of his own mind, "as one having authority, and not as the scribes." Four kinds of ground on which the seed fell from the hand of the natural sower, represented four classes of hearers who had been hearing the word from Jesus' lips. It was all very natural; and as the ground did not make its own condition, and was not responsible for that condition, we do not find Jesus blaming the different kinds of people, but simply stating the truth.

It is evident that the parable of the Sower had its direct or primary application during the earthly ministry of Jesus, which was the closing work of the Mosaic or Jewish age; but the same principles may be found applicable at all times, in the work of every sub-sower of the word of God. It was true then, and it is true now, that the condition of the ground, or the heart, when the seed falls on it, determines the result. Ground by the wayside, trodden hard by the feet of men, could not receive the good seed. The birds finding it on the surface carried it away. There were hearts then trodden down by their fellowmen, who were not able to receive the truth. They understood it not. The same is true now. People are responsible only for what they do or cause themselves.

Stony ground, or shallow ground on a rock, would receive the seed, and respond to it quickly; but the sun would soon dry it up, and the plant, lacking depth of earth and root, would soon wither away. So there were people, impulsive but not deep, who would quickly and enthusiastically receive Jesus and his word, but who would soon give up when persecution or any form of trouble came. The same is often seen yet.

Thorny ground (or ground covered with a variety of thistles) might receive the good seed, but the thistles would soon check the growth, and choke out the young plant. So the cares of this world and the love of riches would destroy all interest in the truth. As then, so now. Luke adds: "Pleasures of this life." Even things in themselves right, may be allowed to swallow up all interest in spiritual things.

Only one kind of ground in four was good—that is, in right condition—and only such ground could produce a crop for the harvest, though the seed was alike good in every case. So only "honest and good hearts" (Luke) could receive and understand the word of God, and bring forth a crop—some thirty, some sixty, and some an hundred fold.

This parable explains the attitude of the Jewish nation toward Jesus, and the reasons therefor. "He came unto his own, and they [in mass] received him not; but to as many as received him, he gave power to become the sons of God." The special work of Jesus in that ministry, was finding the "good ground," the "honest and good hearts;" or finding his sheep. "My sheep hear my voice." "I know them," and "they know my voice, and they follow me; and a stranger they will not follow, for they know not the voice of strangers."

This lesson illustrates the Lord's method of election, or selection. It is based on a principle and deals with men according to quality. Those who were good ground in the Jewish harvest, and received the word-seed and bore fruit, then became the seed for the sowing or planting of a new dispensation.

Parables of the Kingdom —Matt. xiii. 24-33.

(Lesson for May 27.)

GOLDEN TEXT.—The field is the world.—Matt. xiii. 38.

Read Matt. xiii. 24-53; Mark iv. 21-29.

INTRODUCTION.—There is an apparent order in the relation of the parables. It may be that one of our Lord's reasons for speaking these things in parables is that they were in an important sense prophetic, and not intended to be fully

understood then, even by his disciples. It may be observed that the first parable—of the Sower—the subject of our last lesson—was not introduced like the others by: "The kingdom of heaven is likened, etc.," but simply by, "Behold, a sower went forth to sow." There must be some reason for this. Jesus did not speak in a haphazard way, but definitely. The apparent reason for the difference mentioned seems to lie in the fact that the parable of the Sower had its primary fulfillment during the earthly ministry of our Lord, and therefore before the kingdom had its incipient beginning, at Pentecost. The work covered by his ministry was a preparation for the coming kingdom of heaven. The fruit of the parable of the Sower became the seed for the sowing of the leading parable of this lesson.

THE WHEAT AND TARES.

I. THE KINGDOM OF HEAVEN.—Vs. 24, 37. The kingdom of God (Mark) and the kingdom of heaven (Matthew) is the same thing. It originated in heaven with God, and Jesus came, and comes to establish and carry it out on the earth. Evidently, in an incipient sense, the kingdom began at Pentecost. This parable covers the whole age which began then and reaches to and includes its harvest. Peter had the keys of the kingdom, and he opened the door into it for both Jews and Gentiles. Matt. xvi. 18, 19: Acts ii. and x. The church of this age is the incipient kingdom, and the kingdom of the coming ages will be the perfected church. At the harvest of this age (here rendered "world,") which is its end, the tares are said to be gathered "out of the kingdom," and of afterward, which must be in the age to come, it is said: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Why then should any say there is no kingdom before the coming of the Lord and the harvest—the end of the age? And why should another class swing to the opposite extreme and say there will be no kingdom after this age? Evidently the kingdom exist in a preparatory stage in this age, and near its close the kingdom is "set up," put in preeminent position, to break in pieces and consume all the earthly kingdoms, "and it [the heavenly kingdom] will stand forever."—Dan. ii. 44. The "setting up" of the kingdom of God is "in [and neither before nor after] the days of these kings." When God's kingdom shall have fully come, then shall be brought about the state in which God's will shall be done in the earth as it is done in heaven.

II. THE SOWER.—Vs. 24, 37. The man in this parable represents the Son of man—our Lord Jesus Christ. He is the Sower in both parables. It seems a strange overlooking of the order in the parables to say, as some do, that the sowing of this parable began in Eden. He certainly was not called "the Son of man" until the coming in the flesh. It appears evident that this parable cannot be understood unless it be applied wholly in the present age—between the two advents.

III. THE GOOD SEED.—Vs. 24, 38. "The good seed are the children of the kingdom,"—true Christians. In the other parable the seed was the word of God, and those who received it into "honest and good hearts," were gathered out of the Jewish field, and became the seed for the new sowing—the nucleus of the gospel church. These two parables are related, but should not be confounded. In this parable the seed are not truths or principles, but the people in whom the truth had taken root, and caused fruit-bearing. The true church was planted by the Lord, in his attitude as the Son of man.

IV. THE FIELD.—Vs. 24, 38. "The field is the world." Again we may learn by contrast. In the other parable, the field was human hearts—in which the

(*Continued on page 153.*)

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CONTENTS.

THE GOSPEL OF CHRIST 145
NOTES ON SUNDAY-SCHOOL LESSONS
Parable of the Sower, (May 20) 149
Parables of the Kingdom, (May 27 150
EDITORIAL ITEMS 152
EDITOR'S APPOINTMENTS 152
COMMON ERRORS 154
JERUSALEM, (Poetry) 155
EXTRACTS FROM LETTERS.
Word from Old Friends 158
Trying Times 158
What a Difference 158
A Great Consolation 158
KING HEZEKIAH 159
REDEMPTION 159
STRANGE BIBLE FACTS 160
SIX GOOD OFFERS 160

EDITOR'S APPOINTMENTS.

May 13, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

May 18, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

May 19, and 20, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 151.*)

word-seed was sown. In this the world of mankind (the *kosmos*—"God so loved the world.") is the field in which the true church (the good seed) was planted. The mission of the church is world-wide. Before Christ's death, he gave his disciples a limited commission: "Go not in the way of the Gentiles, etc.," but when this parable began to be applied, he said: "Go ye into all the world."

V. THE TARES AMONG THE WHEAT. Vs. 25, 25, 38, 39. While men slept, the enemy sowed the tares among the wheat. "The tares are [not errors, but] the children of the wicked one,"—false professors, hypocrites. The young church was pure and wide awake, so that the enemy could not get a hypocrite to grow in the church. (Witness the case of Ananias and Sapphira.) But the church was not perfect, and when they slept, when they fell away, then the enemy got in his children—the tares. And the church has been a bad mixture ever since.

VI. GROWING TOGETHER.—Vs. 28, 29. The servants, seeing the evil workers, desire to root them out, but the Lord says, "Let them grow together till the harvest." The reason given is that they do not know the difference well enough to separate them: "Lest while ye root up the tares, ye might root up the wheat also." What bad work people have made in judging—and in heresy-hunting! All this has been against the Lord's advice. The growing together has given a great disciplinary experience. Persecution has injured the cause of Christ more than it has helped it.

VII. THE HARVEST TIME.—Vs. 30, 39-43. "The harvest is the end of the world,—or age. The word *aion*, here rendered "world," is entirely different from that translated "world" in verse 38. The harvest is not the end of time, nor of the physical world, nor of mankind, but is the last part of the present era, or age which is characterized by the presence of Christ as the great crowned Reaper, and his assistant Reapers—the angels. This harvest time is a period of judgment, decision, and separation. The tares—the hypocrites—not the field or world of mankind—are to be gathered out of the kingdom or church, and be subjected to a process of judgment, represented by fire,—neither the duration nor purpose of which is here mentioned. That it will be severe is more than implied. As tares, as hypocrites, men must be destroyed. The immediate design of this separation seems to be to purify the church. The Reapers will gather out of his kingdom all offensive things, and then the righteous shall shine forth as the sun in the kingdom. The light of the church will no longer be obscured, nor her work hindered, by the presence of hypocrites. Shining as the sun, the world, the nations, shall indeed walk in the light and be blessed. "He that hath ears to hear, let him hear."

VIII. THE MUSTARD SEED.—Vs. 31, 32. The mustard seed was the smallest that men sowed in their fields, and it grew to be the greatest herb from such sowing—like a tree in which the birds could lodge. The kingdom of heaven is like it in its small beginning, its great vitality, and in its success. The parable of the tares has suggested great failure, but this one shows success. The tares only touch the kingdom for one age—a preparatory one, but the supreme power of the kingdom will be realized after the tares are gathered out.

IX. THE LEAVEN AND THE MEAL.—Ver. 33. Here is another parable showing the success of the kingdom. Leaven may sometimes represent evil, but here it represents God's kingdom. The meal represents mankind in three measures—three worlds. After the tares are gathered out, and the church

is perfected and glorified by being married to Christ, then in the grandest sense the "woman" will be ready for her work; and the three worlds of men —the past, the present and the future— will be given her as her field of operation, and all shall be brought into harmony with God. God shall be all in all. All shall then do God's will. It is a blessed thing to be a member of the true church now. One element of her blessedness is her future work—to bless the world.

COMMON ERRORS.

Continued from page 100.

8. That saints have gone to heaven when they die. The Spirit writes "concerning them that fall asleep," "that are fallen asleep," "the dead in Christ," when "the Lord Himself (not the Lord and His saints) shall descend from heaven * * * we shall meet the Lord in the air; and *so* (then, at the resurrection,) shall we ever be with the Lord."—1. Thess. iv. 13-18. "We know that, if He shall be manifested, we shall be like Him; for we shall (then) see him, even as He is."—1. John iii. 2.

9. That to be absent from the body is to be present or at home with the Lord, or in heaven. This is a misquotation of 2. Cor. v. 8. The Holy Spirit has told us when we shall be present with the Lord. (See No. 8.) "I will come again and (then not when you die) receive you unto myself; that where I am (after my return,) ye may be also." John xiv. 3. In many places the conjunction "and" connects periods hundreds of years apart, as in Isa. lxi. 2, "To proclaim the acceptable year of the Lord, (when the Lord came first, Luke iv. 19) and (when he comes again) the day of vengeance of our God. So in Isa. ix 6. "Unto us a child is born, unto us a Son is given: (the first coming:) and (at his second coming) the government shall be upon His shoulder, etc." So the apostle says, "We are confident and willing rather to be absent from the body, and (at His return, 1. Thess. iv; 1. John iii. 2,) to be present with the Lord."

10. That the Lord Jesus is now reigning in heaven. The Father bade Him at the ascension, "Sit at my right hand until I make thine enemies thy footstool."—Psa. cx. 1. When the time is fulfilled, the Father will say, "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the *earth* for thy possession."—Ps. ii. 8, 9. Blessed are the meek, for they shall inherit the earth," (Matt. v. 7.) as joint heirs with their Lord.—Rom. viii. 17.

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JERUSALEM.

In fair, far-off Palestina,
Land of Canaan, named of old,
Land that flowed with milk and honey,
Blessed with riches manifold,
Lies a city—once world-famous
For her glorious estate.
But, for "seven times" forsaken,
She hath mourned desolate.

Named of old the Town of Jebus,
Here a warlike tribe did dwell,
Tribe of Benjamin obtained it,
For by lot to them it fell.
But when David held the sceptre
O'er united Israel,
He desired this strong city
For his kingdom's citadel.

Jebus' citizens derided,
Saying, "Here thou shall not reign:"
Yet was Zion's strong hold taken,
All there enmity was vain:
Here the one true God was worshipped,
Here the glorious temple stood;
She was called the faithful city,
Righteousness brought every good:
Of her honor and her beauty
Poets, prophets sweetly sing,
'Tis Jerusalem the Blessed,
City of The Mighty King.

But alas, her people, haughty
In self-righteousness became,
They forsook the Lord who made them,
Sinning grossly without shame:
Till Isaiah cried in anguish,
That the righteous few remain;
She in wickedness exceeded
The lost cities of the plain.

Then did God forsake his people,
Left them to the enemy,
Who to Babylon conveyed them,
Kept them in captivity;
Yet, when they their sin acknowledged,
Cried to God in heart felt prayer,
He forgave as he had promised,
And restored to Canaan fair.

But they soon forgot the lesson,
Sprung aside like broken bow,
Still revolting, they were smitten,
And by enemies laid low;
Till, as Moses had forewarned them,
Till the dreaded "Seven times,"
Throne o'erturned and crown removed,
They were scattered to all climes.

Yet, not rayless was the future,
For the prophets from afar,
Had beheld the World's Deliverer,
Israel's prophet, sceptre, star;
Where thy typical king, David,
Dwelt a lowly shepherd-boy,
Shall be born my people's Ruler
Israel's Shepherd, Hope and Joy.

In due time he came as promised,
Angel's proclamation bring
"To the world is born a Saviour:"
Men, "To Jews is born a King,"
Then on Jordan's bank, the herald
Cried, Behold the Lord is here;
Though unknown, he stands among you,
Shortly now will he appear.

Turn ye Godward, oh, my people;
Flee the coming judgment day;
"Lamb of God," behold, receive him,
He will bear our sins away.
I indeed baptize in water,
In the Holy Spirit He;
With you, I rejoice to hail Him
Who from sin our souls shall free.

Came the Christ to John's baptism
In his spotless purity,
Saying, in his God-like meekness,
"Thus, I pray thee, let it be."
Straightway then he seeks the desert
There his mighty work to plan;
There to meet his foe and conquer—
Or to fall—the Second Man.

In the wilderness so dreary
Forty days alone was he,
Fierce and subtile was the tempter,
But Christ triumphed gloriously.
There began the mighty struggle
There was planned his work of love,
When he Satan's wiles resisted,
And Immaculate did prove.

Came the unseen foe's suggestion—
"Thou art hungry, change this stone."
"It is written," said the Saviour,

"Man lives not by bread alone."
He had come to teach all people
In their Father's care to rest;
Therefore, as our great Example,
He that trust did manifest.

Baffled, yet again the tempter
Did approach the Man Divine,
"All earth's kingdoms will I give thee,
If thy heart be only mine."
"Get thee hence," said Jesus sternly,
Adversary, thou art known;
"It is written, Serve Jehovah,
Him obey, and him alone."

Quickly changing, said his foeman,
"It is written from of old
That no harm can e'er befall thee,
Angels shall thy ways uphold."
Cast thyself down from this tower,
That thy fame be spread abroad."
"It is written," answered Jesus,
"That thou shalt not tempt thy God."

Self shall never be exalted,
But my Father shall be known,
And the world in willing homage
Shall bow down before his throne.
Not by miracle stupendous
Will I draw the world to me,
Not from thee will I accept them,
They are *mine* by God's decree.

Then in utter consecration
To the will of God, began
Ministry of loving service,
To the race of sinful man.
Far and wide his fame was carried,
By the grateful hearts he blessed,
Lifting burdens, healing sickness,
Seeking those by sin oppressed,
Town and city, vale and hamlet,
Country-side, his power record.
But Jerusalem, self-righteous,
Failed to recognize her Lord.

Oh, Jerusalem, proud city!
Over whose denial he wept,
For he saw thy doom approaching,
While thine hireling shepherds slept:
But with fearlessness he warned thee,
And with truth from God above,
E'en to death, he sought to draw thee,
'Neath the shelter of his love.

He the Prince of all thy prophets,
Thy dread future then descried,
Saw thy Roman foes approach thee,
Shut thee in on every side;
Saw thy people starving, dying,
Perishing by fire and sword,
While o'erthrown to its foundation,
Was the Temple they adored.

Knowing all the shame and sorrow,
And the suffering to be met,
To thy gates in time appointed,
Stedfastly His face he set:
Through thy gates triumphal entry
As thy peaceful King was led,
While the people cried hosanna
And their clothes in homage spread.

With what majesty and meekness,
He beheld and heard them cry,
Knowing well that he must shortly
Pass thy gates again—to die.
Vain was all the indignation
Of thy leaders filled with pride,
For the stones, if people had not,
Had in testimony cried.

Now, as *King* he giveth sentence,
Now indeed thou art bereft;
As Isaiah had forewarned thee,
"Desolate thy home is left:"
Trodden down by Gentile nations
Shalt thou, haughty city, be,
Till thou hast received the double
Of thy long iniquity.

"Oh Jerusalem, if only
Thou hadst known," the Saviour cries,
What in Me thou hast rejected—
Now 'tis hidden from thine eyes:
Nevermore shalt thou behold me,
Till thou mercy hast implored,
And hast recognized me coming
In the name of God thy Lord."

From the throes of mortal anguish,
In Gethsemane's dark vale,
Christ arose in final victory
Never, never once to quail.
For the glory set before him,
Our "Goel"* indeed to be,
He despised the shame and suffering,
E'en the cross on Calvary.

*Near Kinsman, Lev. xxv.

Fierce arrest and friends desertion,
False accusing, smiting palm,
Spitting, scourging failed to ruffle
His unutterable calm.

But ye scorned the Gentle Saviour,
And consulted for his death:
Screened your hatred to his teaching,
In a false-accusing breath:
When a heathen, revering justice,
Sought to save her robe from stain,
Ye refused to hear, demanding
That the Sinless One be slain.

Vainly to your hearts and conscience
Pilate pleaded for release,
For ye gave a murderer pardon,
And destroyed the Prince of peace.
O'er his head was placed the title
Which your leaders did refuse:
Vain their protest Jesus dieth
As "the Monarch of the Jews."

Harken to that suppliant sinner,
"Lord, remember me, I pray,
When thou *comest in thy Kingdom*."—
"Enter those," said Christ, "today."
What a King, and what a Saviour,
Has this scene to us revealed,
All-forgiving, aye—unchanging,
By whose stripes we all are healed.

Then, as antitype prefigured
Was the true Passover slain;
Then was all our race delivered,
Then was broken slavery's chain,
Quaked the earth, the rocks were riven,
Clothed in sackcloth was the sun,
Mourned all Nature, earth and heaven,
O'er the death of God's own Son.

"It is finished," cried the Saviour,
As he bowed his head and died;
Rent the temple's vail asunder,
As redemption's door swung wide,
Though his followers weep in anguish,
Heaven with Angel's pean rings,
For Death's Conqueror rose triumphant,
Lord of lords and King of kings.

He hath wrought for all salvation,
All the world shall bless his name;
By his charge, "To *every* creature,"
He each soul as his doth claim:

Yea, the Crucified unchanging
In his love so strong and free,
Gave command to preach the Gospel
Of forgiveness first to thee.

Life Eternal is the purpose
Of the High and Holy One;
But will God restore the city
Who once crucified his Son?
Can it be that God will ever
Cause e'en thee his Son to know,
And to favor yet restore thee,
Who in sackcloth liest low?

The Lord as man doth not repent,
Nor will the Lord unfaithful be;
His covenant, with oath to bless,
Stands fixed to all eternity.
He says, "My thoughts are not as yours,"
My love to you shall never cease;
Ye know me not, oh blind, ye err,
My thoughts to thee are thoughts of peace.

For though awhile, I hid my face
On thee again my face shall shine;
With everlasting mercy's arms
I gather thee, for thou art mine.

"Comfort ye, comfort ye, saith God, my people;
Speak to Jerusalem comforting words:
Her warfare is ended, iniquity pardoned,
She hath for all sins received double reward."

Oh list to the message from God by the prophet,
Fulfilled in due time God declares it shall be,
The high shall be humbled, the lowly be lifted,
"And all flesh together God's glory shall see."

F. J. TWOHY.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST OR PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

EXTRACTS FROM LETTERS.

Word From Old Friends.

I HOPE you will excuse my long delay in writing a note of thanks for your great kindness in sending us your excellent paper, the HOPE. We are glad to read it, and feel very much indebted to you for it. Our health is better now than for a long time. God is very good to us, and we owe all to him. We hope this will find you all well. Our daughter Theda (now Mrs. H.) wishes you to send her "The Great Revelation, or God's Love, Purpose and Plan." Inclosed find ten cents for the same. We all join in best wishes for yourself and family.

MRS. J. W. LEBARON

SOUTH DAKOTA.

Trying Times.

Inclosed find two dollars, one to pay for Mrs. A., and the other for myself. I have no excuse for my tardiness in renewing my subscription except the usual one—so hard to get money. I know you will excuse. I do the best I can. How glad I am that I have been permitted to read your views of the Scriptures. It is so hard to trust and believe in these times, and there is so much to try one's faith. Were it not for the hope, which you have made so plain, it would be harder still.

EAST AURORA, N. Y. H. M.

REMARKS.—My own experience enables me to sympathize with many in their effort to get money enough to make the ends meet. It is a source of great pleasure that I have been able to help people by my writings. But why should it be hard to believe in and trust the Lord on account of these peculiar times? Are they not just what the truth has led us to expect? It is harder *not* to believe, when we see the fulfillment of God's word, than to believe. But the blessed hope is a great help. Read Psalm xlvi.—EDITOR.

What a Difference.

Inclosed find a dollar for the HOPE. I enjoy reading it very much, and feel sure we are on the line of truth in the main. I was glad to read your review of the Methodist brother's arguments. What a difference between the Good Shepherd's seeking the lost ones until the last sheep is found and safe within the fold, and his seeking for a little while, becoming discouraged, and then becoming angry, and seeming to say by every act, "Well, if I cannot save you, I know what I can do as a last resort: I can and will torment you endlessly; I'll make you know what hell fire and brimstone means; I'll roast you in fire and laugh and mock at your sufferings."

Well, praise God for the gospel of his Son in all its beauty and sweetness. Love worketh no ill. God loves all mankind. And the goodness of God leads men to repent.

Bro. Paton, turn on the light. Your writings have done me good, and I believe are helping others. Brothren of the HOPE family, let your light shine.

O. M. CHASE.

A Great Consolation.

INCLOSED you will find one dollar for another year's subscription for the HOPE. We cannot get along well without it. It has been a great consolation to me and my husband in our declining years. Sometimes we find a passage of Scripture we do not exactly understand, and we remark that we would like to have your explanation on it, and probably the next paper we get will have that passage explained satisfactorily. Why is it? Can it be Chance? No. I firmly believe God has a hand in it, and that those who seek the truth deligently shall surely find it. We can trace him where we cannot see him. My best wishes to all of the HOPE family. Long may you live to spread the good tidings of great joy that shall be unto all people. MRS. J. D. B.

SMITHLAND, TEX.

KING HEZEKIAH.

2. Chron. xxxii; Isa. xxxviii; xxxix.

Even in character painting the Bible leaves much to be discerned, and the deeper meaning lies below the surface, seen by the few. Hezekiah prayed to have his life lengthened, and God added fifteen years, with the expressed object of showing him all that was in his heart. In Isa. xxxviii. the king shows that he liked to talk of his own goodness, but God desired to show him (and us) the evil side. God left him to try him and proved that his whole soul was bent on amassing wealth of every kind—wealth and honor for self. So we read God gave (allowed) him substance very much.

Like some of the present millionaires who pose before us as pious and upright people, lacking naught, Hezekiah protests that he walked before God in truth and with a perfect heart.—Isa. xxxviii: 2, 3. But God showed up a heart so debased and corroded by the love of wealth and honor that he was quite content to prostitute himself, his family and nation, for gold and treasures and other like "precious things."—Ch. xxxix. 2.

In this chapter is the full story of the ambassadors (really spies) sent from Babylon with "letters" and a "present" to Hezekiah after his recovery. Hezekiah was glad for freebooters whose business was to lay waste all nations and their countries. Ch. xxxvii. 18. "And there was nothing in his house nor in all his dominions that Hezekiah showed them not. "Then said Isaiah to Hezekiah," hear the word of the Lord of hosts, Behold the days come that all that is in thy house shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall come from thee, which thou shalt beget shall they take away, and they shall be eunuchs in the palace of the king of Babylon." Then said Hezekiah to Isaiah, "Good is the word of the Lord which thou hast spoken." He said moreover; "For there shall be peace and truth in my days." But as far as the record goes not even restored life could stop Hezekiah in his mad race for the "Earth."

There are today thousands of the Hezekiah class who seem as eager and blind as he. They, too, seem willing to degrade family, society and the nation if they can but perpetuate the present economic conditions, which they please to call peace and truth. Meanwhile,

"Fall, pride of the poor, thou art scantily dressed:
Hide, love of the poor, thou art lechery's quest;
Break, heart of the poor, thou art sorely distressed
But peace! keep peace."

J. B. ADAMSON.

"REDEMPTION."

UNDER this title Bro. Adamson has issued the first number of a paper, which he proposes to issue quarterly. "The paper is devoted to Bible study and present day Evangelism. It is half the size of THE WORLD'S HOPE, and will be sent postpaid for thirty cents a year." Address, J. B ADAMSON, 1014 Lake St. Chicago, Ill.

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STRANGE BIBLE FACTS.

The learned prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the place of Skulls' Madrid. After thirth-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of Psalm cxi.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse of the eleventh chapter of St. John is the shortest.

In the one hundred and seventh Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Ezra vii. 21, contains all the letters of the alphabet except j.

Each verse of the one hundred and thirty-sixth Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible and that in the third verse of the third chapter of Joel.

There are found in both books of the Bible, 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John xiv. 2; vi. 37; Matthew xi. 28; Psalm xxxvii. 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke from the twentieth verse to its ending.—*New York Mail and Express.*

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IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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☞ WATCH the date after your name to see when your subscription expires.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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GOD'S SECOND THINGS.

"The elder shall serve the younger."—Rom. ix. 12. "The first shall be last, and the last first."—Mark x. 31.

THE principle involved in these and similar Scriptures is that what is second in place or order often becomes first in importance; and it involves the element of progress from the lower to the higher. God's second things, in many instances, at least, are better than the first. That is why the first becomes last and the last first.

There are exceptions to this rule,—facts not in harmony with this general statement. When a pair of things are both on the spiritual plane, then the second does not take the first place. The first is greatest when it is on the spiritual plane. Christ is greater than the church. He is the Head. He does not become last. So also the firstborn of the church are greater than the later born. Joseph—Rachel's firstborn—was greater than Benjamin. But ordinarily when pairs are brought to view, the first represents the natural, and the second the spiritual; and as the spiritual supersedes the natural, so the second becomes first in importance, and in due time it will be first in place.

In harmony with this principle, the elder serves the younger. It aids in the development of the higher. Sometimes the first is as the chaff to the wheat. It is necessary to the wheat for a time, but when the wheat is fully developed, it does not need the chaff any more.

The principle under consideration is brought to view by the apostle as: "First the natural, and afterward that which is spiritual."—1. Cor. xv. 46.

Says one: "The apostle was here speaking of but one thing, the relation of the two bodies,—the natural body and the spiritual body, and not of a general principle."

Well, let that fact be made prominent. Let it be emphasized that the second body will be better than the first. It is not to be the old one made over, but a new one. The apostle plainly tells us that the first body is of the earth, earthy, and there is no evidence that any part of the old body will be incorporated into the new. The new has a high-

er origin. It comes from heaven. It is a heavenly body and its elements are heavenly.—1. Cor. xv. 47–50; 2. Cor. v. 2.

"But does not the apostle say that our vile bodies are to be changed?"

Yes; but how changed? Can we not understand this in harmony with the new body being from heaven? Suppose a friend should call for me to go somewhere with him, and I should say, "Wait till I change my coat; would he understand me to mean that I was going to make a new coat out of my old one? No; he would know that I was going to put off my old one and put on a new one. That is what the apostle tells us,—that this old body is to be put off, and be dissolved, and we are to have a new, spiritual body. But evidently the apostle was speaking of a great principle.

The second body is to be better then the first because of the source from which it comes. He speaks of the two Adams as well as of the two bodies. The Second Adam is better than the first Adam because the second things are better than the first things. Every Christian will admit that the Second Adam is better than the first Adam. He is greater and more glorious, both in origin and nature. For this reason our new bodies, being of the second Adam, born by the law of spiritual generation, will be better than our old bodies, which are of the first Adam, born of the flesh. The first body is related to the first Adam, and is of the earth, earthy; and the second body is related to the Second Adam, the Lord from heaven.

God does not need the earthly elements out of which to make our heavenly bodies. Yet it is true that the elder serves the younger. It is like the chaff to the wheat. When the spiritual body is fully developed, the old is not needed any more, and it will pass away, and we will have a body made of substances as far above the material of which our old bodies are made, as God is higher than man, as the Second Adam is higher than the first Adam, or as heaven is higher than earth.

It is important to see that the whole plan of God is built upon this principle; that Christ and Adam are related to each other as Heads of two great parts of God's plan. Adam represents all there is of the old, and Christ represents all there is of the new. "Behold, I make all things new." When this is fulfilled, how many things will there be left out? How many things will there be in hell?

"But," say some, "that word, 'things,' does not include man. It means the inanimate creation. Things are not people."

But they are. People are often called things. Even God himself is called a thing.—1. Cor. xv. 27,28. Sometimes today, the word "thing" is used as a term of reproach, but when the angel announced to Mary the birth of Christ, he said, "That holy Thing which shall be born of thee shall be called the Son of God." Webster's dictionary defines a thing as "Whatever exists, or is conceived to exist, as a separate entity." So when the Lord says, "Behold, I make all things new," mankind is included. And so also when he says he will "reconcile all things

unto himself." And when he has renewed all men, and brought them over to the Christ side, their second state will be better than the first.

Progression from the lower to the higher seems to be God's order in creation. The lower animals were before man. And of mankind woman was second. Was the second better than the first? Is woman better than man? She was made of man, taken from man. Was not the better part of man embodied in woman? Was not she of finer quality, and made of better material than he? Most women, at least, will admit that there are many things in which woman is stronger than man. Did she not lead in the transgression? Does she not often lead upward? She is stronger in her sympathies, stronger in affection, more enduring in many things. The mother will go farther with her wayward boy than the father will, and bring him back.

Perhaps women are also capable of more wickedness than men. Someone has said: "When woman is good, she is very, very good, but when she is bad, she is horrid." The same may be true of man; but a suffering and crushed woman is desperate. The keepers of lunatic asylums say that an insane woman is far more difficult to manage than an insane man. But if a woman has capacity to sink lower, it is evidence that she has capacity to rise higher. That which has power to go down, has power to go up. A man has power both ways. A woman has more power both ways. In some respects at least the woman is better than the man. It would be very sad for some men if this were not true. How bravely a woman often stands by the wreck of a husband! Her tenderness, sympathy and forgiving generosity cover a multitude of sins. Yet it is true that a woman will pardon in a man what she will not pardon in one of her own kind. Whether it is fair or not, that is the fact.

It seems clearly true that woman, the second in the order of creation, who was the leader in the temptation, is often first in the development of God's cause in the world. Is not this proving itself true in the history of the world? Why is it that so many of the churches are filled with women? While men are lounging on the street corners, the women often attend the prayer meeting. She is more in touch with uplifting influences. Woman was first at the sepulcher of Christ. It was woman who preached the gospel first after his resurrection. She proclaimed the glad tidings that he was risen. To this end she received the first commission. Christ honored, liberated and enfranchised woman. She is foremost in missionary and temperance work in these later times. She has been throwing off the old impediments and coming to the front. Men in power, even in the churches, are slow to admit her rights, but the time is not far distant when the true dignity and glory of woman will be recognized by every church in existence. The commission of Christ and the promise of the Spirit were not for man alone, but included woman; and she is coming to the front in spite of obstacles. The curse of the past has no place in the kingdom of Christ.

Here we see the principle of progress in the plan of God. Adam was made of dust; woman was made of man; Christ was made of woman. Christ, the spiritual Head of the race, was made of woman without man's agency.

Two covenants are brought to view in the Bible.—Gal. iv. 21-31. These two covenants are based on the two great principles—natural and spiritual. According to the apostle's teaching the Jewish nation was in harmony with the natural or earthly covenant, an outgrowth from it; and the Christian system is of the spiritual principle or covenant. The natural covenant was related to earthly conditions. The ten commandments and the whole Jewish economy were based upon that principle. Many Christian people find it hard to shake off its influence and stand in the freedom which is their rightful inheritance, (Gal. v. 1), realizing that they have to do with a covenant on a higher plane, and are not hedged in by a terrible array of "Thou shalts" and "Thou shalt nots."

We should realize that anything that injures, hurts or destroys mankind is sin, and it is sin because it is contrary to love, not merely because it is forbidden. The principle of right existed before the commandment and is not dependent on it. We come at this principle by the law of the second, the higher covenant. Where love and wisdom exist, the law is not needed. If a man does not steal simply because the law says, "Thou shalt not steal," he is a thief at heart, and is still under the law. When a man gets the principle of the higher covenant in his heart, he does not need the law to keep him from stealing. Whenever people come into harmony with the second covenant, —God's covenant of grace revealed in Christ,—they are above law. "What the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."—Rom. iii. 19. But "ye are not under the law, but under grace."—Rom. vi. 14.

Some people still feel the obligation of the old law as if it were incorporated with the new. God never brought it there. We are brought out of the old into the new, which gives a higher motive for work and a higher rest,—this most glorious sabbath that remains to them who cease from their own works, and enter into the faith of Christ. Here we have rest indeed. Here we are related to God by the covenant of his grace in Christ Jesus. The second covenant is better than the first. The second sabbath is better than the first.

So it is with almost everything. "First the natural, and afterwards the spiritual." The higher is second. All Christians will agree that the second life, the spiritual life in Christ Jesus, is more important than the earthly. Each kind of life has food given in adaptation to its needs. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4. Christ is the living Word; and we are to eat his flesh and drink his blood. "The words that I speak unto you, they are spirit, and they are life." "Except ye eat the flesh of the Son of man, and drink

his blood, ye have no life in you." John vi. 48-63. Unless we do this we are under the old condition of things, which even in its highest degree is death.

O that we might all learn that the earthly life is all under the enemy—death. When men get beyond death, then they come up into the higher. "The wages of sin is death." "By one man [Adam] death passed upon all." "In him all sinned." They inherited his nature, and therefore his condition. It is all death. That is the wages of sin. "But the gift of God is eternal life." "Where sin abounded, grace did much more abound." "As sin reigned unto death"—[not "eternal death;" that is an expression not found in the Bible] "As sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 12, 18-21; vi. 23.

Some teach that men will be made alive, and judged, and that then some of them will go down into death again. We do not read that in the Bible. There is not one passage from Genesis to Revelation from which a fair and reasonable inference can be drawn that any person will ever die after he has been made alive in Christ,—not one passage that even implies it. All death is on the side of the first Adam. It is inherited in the flesh. It is the wages of sin. It is all of this fleshly, earthly side of things. There is no death in Christ, or after resurrection. It is eternal life,—life unto God.—Luke xx. 34-38. "Unto God belong the issues from death."—Ps. lxviii. 20. All that proceeds out of it, rises above it, and goes beyond it. The glory of the second Adam and the second life is better than the first because it is heavenly. It comes from the great Fountain of all life. "I am the resurrection and the life." "As in Adam all die, even so in Christ shall all be made alive." How much better indeed is the Second Adam and his life than the first Adam and his life!

Many admit that the second life is better than the first, who do not see that the second death is better than the first. But the second death involves that change which is necessary to the second life,—dying to low conditions. Why cannot people learn that death itself must die?—that to destroy death is to make men alive?—that the destruction of the low state brings men up into a higher state? To those who can see, it is plain that as to destroy life is to kill, so to destroy death is to make alive. To destroy life is a downward process; to destroy death is an upward process. Death and hell are the low conditions of man, and they are to be cast into a lake of fire, to be destroyed. These low conditions of men, are all on the side of sin and the flesh,—the first things. Their destruction results in the deliverance of the race.

Deliverance is salvation. Think of it a moment. People do not all get the full force of the word, because they do not all think of its primary idea. To be delivered is to be born. The very thought of God in delivering men is to bring them to the birth. They are born into a higher state. The birth pangs (the judgment process) may

be terrible, but there is joy beyond. A woman is said to rejoice when a man is born into the world. Carry this up into the higher state and you get the same thought. The great judgment process of God resolves itself into the birth (deliverance) of all mankind.—Heb. ii. 14, 15. It is death to the low state, and the second life is the result. The second death, which is a death upward, is better than the first death. "In that he died, he died unto sin, * * likewise reckon ye also yourselves."—Rom. vi. 10,11.

The lower things are God's agents, serving his purpose, even as the chaff to the wheat, until the wheat is grown, and then the chaff will all be burned. Sin, death and hell will be banished from the universe, and God himself shall be all in all. 1. Cor. xv. 22–28. How can anybody tell what Paul meant, if he did not mean that all are to be delivered and filled with God's Spirit and brought into harmony with the second order of things? The blessed promise of the Lord himself is: "Behold, I make all things new." God's second things are best.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Twelve Sent Forth.—Matt. ix. 35 to x. 8. (Lesson for June 3.)

GOLDEN TEXT.—It is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. x. 20.

Read Matt. ix. 35 to xi. 1; Mark iv. 35 to v. 21.

Parallels: Mark vi. 7–13; Luke ix. 1–6.

INTRODUCTION.—Up to this time, near the end of his second year, the work of Jesus had mostly been personal. He had gained a few disciples. He had preached—first in plain words, later in parables—which gave a prophetic outline of the plan of the ages. He had wrought miracles of all sorts,—proving his loving sympathy for the people, establishing his claim as the Messiah, and illustrating his spiritual work. Now he selects the twelve, organizes his cabinet, and sends them forth to work in his name and with his power. Now he not only goes, but he sends others; and here begins the third circuit of Galilee.

I. THE JEWISH HARVEST.—Vs. 35–38. It seems evident that while Jesus was sowing the seed of the kingdom of God, his work was emphatically reaping the fruit of the old dispensation. His mission was to Israel (not to the world until after his resurrection) and John the Baptist described his work: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 12. It was a work of separation, gathering and burning.

He was not making wheat, but gathering it. He was not creating sheep, but finding them. "My sheep hear my voice, and I know them, and they follow me." "I am the good shepherd, and know my sheep, and am known of mine."—John x. 14, 27. He found his sheep, and led them out of the old fold, and they entered into the new fold.—Vs. 3, 9. This is the same as separating his wheat from the chaff, and bringing it into the granary—the new, gospel, church.

It was for this reaping or harvesting purpose that Jesus taught in the Jewish synagogues,—where he could best reach the people on the Sabbath,—and preached the goodnews of the coming kingdom, and healed all kinds of disease. The gospel of his death and resurrection (for every man—Heb. ii. 9) was a later proclamation.—1. Cor. xv. 1-4.

The general condition of the Jewish nation at that time was fairly represented by the "multitudes" gathered on this occasion. They "fainted,"—were weary and lay down. They "were scattered abroad"—broken up and subject to every enemy, "as sheep without a shepherd." Those who claimed to be their shepherds were only hirelings, and left them a prey to the wolf.—John x. 12, 13. This condition of the "multitudes" stirred the heart of Jesus to pity and love. The growth of the work called for more laborers. The harvest work was great; the reapers were few; and he instructed his disciples to pray the Lord of the harvest to send reapers into the field. The spirit of such a prayer was, "Lord, send me."

This instruction and prayer may be applicable always wherever any work for the Lord and humanity is to be done. More willing and efficient laborers are always called for. But that primarily Jesus meant the harvest or finishing work of the Jewish age, is evident. The limited commission of x. 5, 6 shows this. It was a harvest, or finishing work; and Jesus said: "I sent you to reap,"—to gather fruit.—John iv. 34-38. The apostles did not speak of their later work, under the after-resurrection commission, as a harvest work. Now it may be applicable again, for, "The harvest is the *end* of the age."—Matt. xiii. 39.

II. THE SELECTION, TRAINING AND SENDING OF THE TWELVE.—Vs. 1-8. Jesus, the Lord of the harvest, who had just taught his disciples to pray for more reapers to be sent into the harvest field, immediately selected the twelve from among his disciples, and sent them. (The word apostle means a sent one, a messenger.) Was he not answering their prayer? These twelve he gave the same power over evil spirits and all manner of disease as he himself had exercised. This power evidently was not the natural ability of these men, as some claim, but was a miraculous or extraordinary gift. Of their works, as of their teaching, it could be said, It is of "the Spirit of your Father." Ver. 20. Jesus was forming a cabinet, through whom he would finish the Jewish harvest, and establish the new dispensation.

The names of the twelve are here given. Simon (also called Peter—a stone) and Andrew were brothers, and among the first five disciples of Jesus.—John i. 35-45. James and John were also brothers—sons of Zebedee. Jesus called them "sons of thunder," probably indicating their fiery temperament. Yet John had the deepest insight into Jesus' heart, and was "the disciple whom Jesus loved." These four were fishermen. It is thought that Bartholomew was Nathanael, whom Philip brought to Jesus.—John i. 45. James is the modern form of Jacob. Lebbæus and Thaddæus are the same, and also Jude the son of James.—Luke vi. 16, R. V. Simon was not of Canaan, but "the zealot," one of a party of nationalists among the Jews, leaders of the national revolt against the Roman power. Judas Iscariot, that is, a man of Kerioth, a town of Judah. All but he were Galileans.

These twelve were what we would call common men,—called from ordinary labor to be foundation stones in the kingdom of God. Doubtless Jesus chose twelve men, that every man, in all time, might be represented in his cabinet. Every man has a friend in court—one who can sympathize with

(*Continued on page 169.*)

THE WORLD'S HOPE.

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CONTENTS.

GOD'S SECOND THINGS	161
NOTES ON SUNDAY-SCHOOL LESSONS	
The Twelve Sent Forth, (June 3)	166
Death of John the Baptist, (June 10	169
EDITORIAL ITEMS	168
EDITOR'S APPOINTMENTS	168
DEATH OF BENJAMIN WILSON	171
BACK TO THE HOLY LAND	172
THE 20TH CENTURY CHURCH	173
DRIFTING, (Poetry)	176
SIX GOOD OFFERS	176

EDITOR'S APPOINTMENTS.

May 27., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

May 29 and 30., Chicago, Ill., 6006 Green St., 7:30 p. m.

May 31., Chicago Mission, 342 W. Van Buren St., 7:30 p. m.

June 3., Chicago Mission, 342 W. Van Buren St., 3:00 and 7:30 p. m.

June 10, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

June 15, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

June 16, and 17, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 167.*)

his disposition and needs. "Through their word" the church is developed.—John xvii. 20, 21. They will occupy twelve places of power in the future kingdom.—Matt. xix. 28. They are foundations of the New Jerusalem.—Rev. xxi. 14. No other men could take their places—not having their experience. Power to bless comes through experience. The doubters, the impulsive, the profane, the selfish money-grabbers, and the suicides, as well as the kind and loving, will have a sympathizer in court. The Lord's object in choosing these twelve was not so much to honor them, as through them to bless mankind.

The first work of the twelve, like the Master's, was limited to the nation of Israel. Sometimes Jesus himself went beyond the limit, but *they* were not allowed to go to either Gentiles or Samaritans. The world-wide commission was not given till after the Jewish nation was rejected—not till Jesus had died for the world. This plan does not appear consistent with the idea that the Gentiles and Samaritans were dying daily and dropping into hopeless death or hell. The restitution of all things justifies God's elections.

The voice of the apostles was the voice of Christ. All preached the kingdom at hand. To receive them was to receive him. By this message the Lord and his apostles found the sheep. They were to show their sympathy and power by doing the miracles he did. They did their work "in the name of Jesus," and charged nothing. "Freely ye have received, freely give." In all this they were not like many modern "healers." They were to reveal the benevolence of the Lord. In being sent out in pairs (Mark vi. 7) they were no doubt wisely adapted to each other and the work. The rest of the chapter contains instructions for their work.

Death of John the Baptist.—Mark vi. 14-29.

(Lesson for June 10.)

GOLDEN TEXT.—Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. v. 18.

Read Dan. v; Matt. xiv. 1-12; Luke ix. 7-9.

INTRODUCTION.—This may be used as a temperance lesson. John is supposed to have lain in prison about a year, and to have been beheaded in the first half of the third year of Jesus' ministry. The prison was Macherus, a strong fortress and castle on the borders of Arabia, nine miles east of the north end of the Dead Sea. It is also probable that the feast made by Herod, at which Herodias asked for the head of John the Baptist, was held in this castle.

Our lesson is virtually a contrast between Herod and John. John was a total abstainer, and the people said he had a devil. It would be safe to say that Herod was under the influence of several devils when he consented to the murder of John.

He was no doubt inflamed by wine, charmed by woman, and harassed by a guilty conscience.

I. HEROD'S TROUBLED CONSCIENCE.—Vs. 14-16. This Herod (King) was Antipas, the son of Herod the Great, who, thirty years before, murdered the infants of Bethlehem. He was ruler over Galilee and Perea. He was immoral, wilful and cruel. When he heard of the great works and words of Jesus, such as were described in our last lesson, he said to his servants or officers (Matthew) that John the Baptist (whom he had murdered) was risen from the dead, and therefore was doing greater works than before. Perhaps he thought himself in greater danger from John than before. A sense of guilt makes a man a coward—and sometimes a visionary. Herod's idea was no doubt one form of ghostology. Others said, This is Elias, (Elijah) referring to the Hebrew expectation that he would literally return to the earth. Still others said, This is a (new) proph-

et, rather than Elijah, or like one of the old time prophets who wrought miracles. But Herod could not be quieted thus. His haunted mind kept saying: "It is John, whom I beheaded."

II. The Wicked King and the Faithful Prophet.—Vs. 17–20. Here is a glimpse of what had occurred before: Herod himself (for personal reasons) had ordered John arrested, and cast bound into prison (at Macherus—*Josephus.*) The reason for this was that John had boldly faced Herod with the charge of mean conduct and illegal marriage. He had abandoned his own wife, and had won the affections(?) of his brother's wife and married her. When she married Philip, it is thought she expected him to be king, and was disappointed. Now for the sake of being a queen, she was willing to leave Philip and marry Antipas. This royal pair were alike guilty. She held a grudge against John for his plain talk, and had it been in her power, would have killed him. Herod only had the power to take life, but he saved John because he regarded him as a just and holy man, and feared him. He was even glad to hear John (in prison), and favored him in many ways; and he was also afraid to displease the people, who regarded John as a prophet. Perhaps Herod was in a strait between his better judgment and the wicked woman.

Why did John reprove Herod? The king's course was bringing untold evils upon the people. Morally, his example was bad. Aretas, his father-in-law, angered because Herod had forsaken his daughter, had declared war on him. One evil is like a seed and grows into many. It was John's business to condemn the wrong, and he would not shrink from doing so because of the exalted station of the guilty parties. He was the kind of people—bold for the right—of whom martyrs are made.

Perhaps John was a type of the martyr church, condemning the Union of Church and State (Woman and Beast) and put to death at the instigation of the Woman by the power of the State. See Rev. xvii.

III. The Birthday Festival.—Vs. 21–25. This was "a convenient day" for Herodias' wicked purpose. If she could not kill John in her own name, she would by some means get Herod on her side. She was bound to rule her husband and have her way, though it might be by fraud. Thus the Church ruled the State in the time of their union. What she could not herself win from the king, she would secure through the bewitching influence of her own daughter, Salome (Josephus), the fruit of her former marriage. Probably when Herod and his guests were inflamed with wine, this girl was sent in, dressed transparently, to dance before them. All were pleased, and the king was enraptured. He surrendered at this well-planned attack. He was ready to give the girl whatever she would ask, to the half of his kingdom. Had he not been under the influence of wine, he would never have made such a rash promise. Wine and strong drink distort the judgment long before they produce drunkenness. Herod figuratively had "lost his head," and by this means John the Baptist literally lost his. The girl said to her mother: "What shall I ask?"—probably thinking of jewels and finery. But the wicked mother, who had laid this plot, said: "The head of John the Baptist." And the daughter did as she was told.

What an illustration of a mother's influence! For good or ill it is tremendous. It is not easy for us to realize the condition of society that would make such things possible. Such a mother! Such a girl! Such a king!

IV. The Execution.—Vs. 26–29. The king was very sorry. The strange request probably sobered him. He could see that he had been out-generaled by his proud wife. He may not have

respected her the more for her scheme, but he could but own himself beat. Had his oaths, (R. V.) been secret, he might not have hesitated to disregard them, but on account of his guests, he dared not refuse the girl's request. And the monarch whose word was law, was, by a woman's influence, made to send a soldier of his guard, to behead John. The head was brought in a charger (or tray,) given to the girl, and she gave it to her mother. Thus ended a heroic life, and his disciples took his body and laid it in a tomb, and then went and told Jesus.—(Matthew.)

John's life was not a failure. Though dead, he has spoken for the right ever since. The wicked woman, whose revenge was satisfied, lost what she hoped to gain, for she died an exile. Herod died years afterward in discrowned royalty and unpitied exile. This wicked pair have an abiding record of infamy. John finished his work and his fame is undying. Better to suffer for the right than to enjoy the best that the wrong can give.

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DEATH OF BENJAMIN WILSON.

BENJAMIN WILSON, aged eighty-two years, author of the Emphatic Diaglott, an excellent translation of the New Testament died on the 9th of May last in Sacramento, Cal. He was a remarkable character, and comparatively unknown. But, I believe he will be known by all in the Glory World, whither he has gone, by his radiance, for it is written of some that, they shall shine as the sun.

His version of the New Testament was made from the original Greek translation in the Vatican, access to which he had been given by the Pope. It was designed to correct what he believed to be false in the King James version of the Bible.

'Tis sad to think that one should loose his fortune in such a noble work, but such was the case with Bro. Wilson; and in his poverty he was obliged to surrender his copyright to the firm who now controls it. R. H. LIST.

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BACK TO THE HOLY LAND.

Dr. Theodore Herzl discusses the plan to establish a Jewish state in Palestine. Says the money is pledged. Great possibilities of the country, if opened up with railways and the soil cultivated. A home for the Hebrew race.

LONDON, April 30.—Dr. Theodore Herzl, originator of the scheme to establish a Jewish state in Palestine, is now in London, perfecting the details of his great movement. Dr. Herzl is a tall, broad man, with a heavy black beard, black hair, finely cut features and luminous brown eyes. He is full of his subject, which he discusses lucidly, earnestly and eloquently. He is apparently inspired with a real and vivid expectation of seeing the Jewish race, in the not-distant future, redeemed from homelessness and persecution and firmly planted on soil of its own.

Dr. Herzl said yesterday:

"Although I have practically inexhaustible means at my command to apply to the colonizing of Jews in Palestine, some men still declare that the project is a dream. So it is, perhaps, but only recently German unity was a dream, and so to-day is British imperial federation a dream, yet it is not impossible of accomplishment.

"The scheme to translate the Jews of the world to their ancestral home hinges, not upon surrounding inherent differences, but merely upon the willingness of the Sultan to grant such a charter as we require. When he grants that, in the course of time, in my opinion, will this colonizing movement begin. The Sultan may not exactly be in love with the idea: but he does love money, and we are prepared to pay what he wants."

Concerning the character and purpose of the movement, Dr. Herzl said: "The Jews are without a government, without national independence, without a home. Their political, social and economic condition in many countries, including Russia, Roumania and Austria, is most unfortunate. They cannot escape from these degrading discriminations, because they have no place to go. Even the United States would not welcome an extraordinary influx of poor Jews from eastern Europe, Africa and the east. The social conditions of the great cities of the earth already are aggravated by the presence of large numbers of Jewish people among whom standards of living are low. The supreme demand to which this situation gives rise is for a place to which these people may go to live in peace.

"The scheme I propose—colonizing them in the holy land—is not wholly egotistic. I will admit that primarily it is for the benefit of the unhappy members of a persecuted race, but secondarily it will confer a blessing on the human family, without distinction of creed, color or country. The governments of the world would get rid of the dangerous passion of anti-Semitism, and that would help them internally. The large centers of population would find themselves freed from a considerable proportion of the evils of the sweating system.

"These would be of the nature of negative boons, but what of the positive benediction a Jewish state in Palestine would confer on the world?

"At present Palestine is a dead country, completely barren, in the modern idea. The Jews would breathe into it the breath of life. They would teach the ignorant and backward Turk, they would build harbors and railways, and would rapidly construct the material elements of a splendid civilization. Palestine now is closed to the world and nobody can get the land without war. The Jews would neutralize the land and open it on equal terms to all races of men. They would immensely shorten the distance between Europe and Asia by building a railway from the bay of Acre to the Persian gulf.

Over this all people could pass. Nobody would be jealous or fearful of the Jews, a weak people, without a government, desirous only of winning happiness and prosperity for themselves and of promoting the general progress of mankind.

"The holy places would remain the common property of the world. We should extraterritorialize them and treat them as sacred places. Emperor William told me as we stood together near the gates of Jerusalem, Palestine is the country of the future. I think he spoke as a prophet.

"Dr. Hirsch thought that the fertile plains of Argentina would be better for Jewish colonies than the more barren land of Palestine. I told him he was wrong, and time has proved him so. The Jewish colonies in Argentina are now in a bad way, while those in Palestine are flourishing. That the holy land is the Jews' country is written not only in the Bible but in the hearts of the Jewish race."—*Chicago Daily News.*

THE 20TH CENTURY CHURCH.

I WAS riding to Woodmere the other day in a carriage with three others. The conversation turned upon churches. "By the way," said one of the party, "I predict that a certain leading protestant church," naming it, "will soon pass into the hands of the Catholics. Its affairs are in a bad way, and the Catholics need a church in that locality."

"Speaking of churches being in a bad way," said another, addressing the first speaker, "I believe your own church is not in as flourishing a condition as could be wished." "It is not," was the candid reply. "A considerable debt has accumulated and is steadily increasing. Old members die or move away and their places are not filled by new accessions. We are surrounded by too many other churches and the competition between them is too great. The financial question is getting to be the uppermost thought in too large a share of our churches, and religion meanwhile languishes."

"That is so," remarked a third member of the party. "It costs over $14,000 a year to carry on the church with which I am connected, and while formerly we ranked first in Michigan in our benevolent contributions, now we are not heard of at all."

All agreed that there were too many churches, and that the cost of their maintenance was out of proportion to the good they were accomplishing.

Since then I overheard a member of another church complain, "Our minister gets a much larger salary than the average income of his congregation, and it is constant drum, drum, drum with us to get money to keep things moving. Ladies' fairs, with their grab-bags, raffles and voting contests are resorted to to help out on current expenses; but with all, a debt is being run up which I do not know how it ever is to be paid."

I myself attended a Detroit church a few Sundays ago where the services were well conducted and an excellent discourse preached, but aside from the minister, organist and sexton there were just 22 persons in the congregation, including several children. At a low estimate it must have cost $30 per Sunday to minister to that little handful.

There are probably few churches which are not laboring under a burdensome debt, and fewer still in which the matter of making ends meet is not a constant source of anxiety to their trustees.

In old times the ablest and most useful clergy in the city were paid $1,500 or $1,800 a year. An organist would receive about one-tenth as much, and the choir served voluntarily and without expense. In the same churches today all the expenses are more than trebled. Each individual church must have a superior man in the pulpit to draw people from

other churches, and for this superiority they have to pay. They must have trained singers in their choirs, and this, too, costs immensely. I know one church which pays $3,500 a year for its music alone. It is looked upon as a good investment, for the regular Sunday solos fill its pews while the church across the way is but half filled.

And where the sermon and the solo prove insufficient to draw, a debating club is instituted, to follow the morning service, where the brightest lawyers and business men are brought in to discuss social and economic questions, not necessarily having any bearing upon religion or the theme of the day's discourse. Ministers find these economic questions possess greater interest to the people than purely religious themes, and so it is not uncommon to hear from the pulpit a great deal about our glorious republic and its great civilizing agency, and not a word about the salvation through Jesus Christ, for which alone our churches exist.

Precisely the same principle governs in the churches that does with the proprietor of Wonderland. Something to draw, is the prime consideration. The successful minister of the gospel, now-a-days, is he who is best cut out as an amusement purveyor. The same qualities precisely are brought into play in making a popular church that would be in a successful theater or circus. It is what may be called managerial ability, and it is a class of ability which St. Paul entirely overlooked when he was describing to Timothy the model pastor.

To attract the youth, all sorts of social clubs and societies are created and every sort of amusement is seized upon and grafted upon the church work, upon the theory that it is better for the church to control the amusements of the young than for them to seek amusement outside the church. How Detroit church-goers of 30 years ago would have been horrified at all the world being invited to patronize a church excursion or a church entertainment at which dancing was advertised as a prominent attraction! How jealously the mothers of that day would have shielded their daughters from such church contaminations.

Then, to attract the boys, there are the church military companies, with their well-filled arsenals of Springfield rifles, all consecrated to the service of Him who said "Blessed are the peacemakers," and, again, "Whosoever shall smite thee on thy right cheek, turn to him the other also." If this doctrine is ever taught in the pulpit, it is carefully nullified in the armory in the church basement. A military force is no doubt a necessity for the good order and protection of the community, but it is out of place for the church to supply it. Dancing among friends is an innocent recreation, but what a travesty upon religion when it is taken up and promoted by the church. And where a military company or a social pleasure club is designated, as it often is, by one of the names of the Deity, it becomes rank blasphemy.

The Christian church is clearly seeking to extend itself by sacrificing the high standard of spirituality proclaimed by its Founder, and meeting the world half way. It may thus win the masses, but what becomes of the religion?

My own conviction is that our Protestant church system is played out, and that the world is about ready for a new religious development. I say Protestant system, because I have no information as to whether the same tendencies obtain in the Catholic church or not. It is opportune that such renewed vigor should come with the opening of a new Christian century. Just what its characteristics will be must be discovered as the work unfolds. I fancy, however, it will be in the direction of less clericalism and greater pietism. There will

no less good capital locked up in useless or but imperfectly utilized churches. The temple idea will more give way to the evangelical. Christian worship will become more social and less dependent on clerical leadership.

The able and zealous clergy will impart their instructions more through the instrumentality of the printing press and less from the pulpit, and thereby reach tens of thousands where they now reach hundreds. A sermon worth listening to if orally delivered is worth reading in print. A large share of ministerial expense will thus be transferred from the over-burdened churches to the newspaper publishers, and our Sunday newspapers will become the real instruments of preaching the gospel to the people. The editors of the secular press are shrewd, discerning men, and twaddle and clap-trap will not pass muster with them. If a sermon has not real merits it will not be preached to their congregations. Empty-headed clerics will thus be weeded out and only those who have merit and are earnest and conscientious will gain a hearing. No less sermonizing work will be done, but it will be done by fewer men—those who are especially qualified for it.

Meanwhile the remaining clergy will have time for the prosecution of a branch of the clergyman's work now mostly neglected. I mean the pastoral work. With two sermons to prepare each week, it is impossible that any minister can visit his flock from house to house and employ direct personal effort for the advancement of their spiritual state. I have been for forty years a member of Detroit churches and cannot call to mind any case where my pastor called upon me or my family expressly for religious conversation. They may have called for ecclesiastical conversation or in regard to the interests of our own church, but never for the gentle, patient reproof, encouragement and strengthening in the faith, which are the purpose of real pastoral work. I presume every church member can more or less make the same complaint. And it is this lack of personal effort to which the low state of religion in the present day must be very largely attributed. Preaching to masses in the aggregate will never take the place of individual personal effort. Relieved of the great labor of study and preparation of sermons, the pastor will be enabled to perform this work thoroughly and with effect.

I fancy there will be a great reform in the matter of church expenses. The churches will become strictly places of worship and not places of attraction, and all that now goes for mere attraction will be saved. Christians will not become more parsimonious, but rather, as they feel that their contributions are less unprofitably expended, they will become the more liberal in giving, and the amount which is now given for Christian charity and for the spread of Christian truth will be many times multiplied.

But, even if it is only the Protestant churches that need reforming, the great twentieth century religious awakening will probably not be confined to the Protestant bodies. The whole Christian church will no doubt participate in it, and the great masses who now are neither Protestants nor Catholics will be aroused to some religious interest. And the secular newspaper press will be largely the instrument for this awakening. A true journalist is never a bigot, and through the press this great religious movement can be carried on without the disturbing element of sectarianism having a place. It will not be to make Methodists, or Baptists, or Catholics that the newspapers will labor, but to make Christians.

It is human nature to get into a rut. Everything—government, politics, business, philanthropy, religion and every-

thing else—tends to the rut, and periodically, by revolution or reform, must be extricated. While the people in this nineteenth century make short work with a rotten political party, and the energetic business man quickly puts the knife to the morbid growths of a mismanaged business, we are all very conservative in dealing with the church and permit a great deal of inefficiency to grow up in it which we never would tolerate in any other department of life. But has not the time arrived when we should brush away the cobwebs and see just what we are here for, religiously, and whether we are filling the bill?

—*J. E. S. in Detroit News-Tribune.*

DRIFTING.

Little by little we drift away,
Down life's swift, running stream,
By banks of moss where lilies toss
Their heads in self-esteem!
By dainty coves where the daisy roves,
And bids us stop and enjoy
The life she leads in the fragrant meads,
With no thought of alloy.

Tossed by the rough, wild, buffeting waves,
Then lulled to rest in a dream,
Charmed into smiles by arts and wiles,
In the light of love's stray beam.
Then hustled and bustled by storms so mad
That the sun seems lost forever!
While in grim despair we wrestle with care.
Will hope return again never?

Then, lo! with a tender pitying smile,
The sun again breaks o'er us!
Our bark upright has baffled the night,
With the light of Heaven before us:
Little by little we drift away
Out of a life of strife,
Out of the ocean into the bay,
Into eternal life.

DELL WILSON.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

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☞ SEND for free sample of HOPE.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 12. ALMONT, MICH., JUNE 15, 1900. $1.00 a year.

COMFORT IN SORROW.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John xiv. 1-3.

THIS text is very comprehensive, far-reaching, but out of many, there are two thoughts which have specially presented themselves to my mind. The first is that these words were spoken as an expression of the sympathy of Jesus himself for those who were mourning; and the second has reference to the ample provision Christ has made concerning the future of his people.

There is something very touching in the fact that Jesus, though he was the one who should have been troubled, who had difficulties, darkness, and overwhelming sorrow impending, should yet seek to comfort others. He had been telling his disciples about his prospective death, his going away, and they were greatly troubled about it. They had expected he would deliver them as a nation, and their hopes were about to be buried. Yet the sufferings of a physical and mental character, humanly speaking, were his, but he seemed to forget his own trouble in his sympathy for them. He bore his own sorrows and afflictions with great patience. This shows his self-sacrificing, loving sympathy with those in trouble.

He was always forgetting himself, and ignoring his own sorrow. In this moment, even in the shadow of the cross, he turns his attention to them, and pleads tenderly with them: "Let not your heart be troubled. Be not overwhelmed. Do not lose confidence. Ye believe in God, believe also in me. Because of this change of circumstances, this different way in which the desired end is to be brought about, do not conclude that your faith and hope are all a failure. I am going away, it is true: but I am going to prepare a place for you. And when this work of preparation is done, I will come again, and receive you unto myself; and then you will always be with me."

The grand consolation brought to view had reference to the final

home where there should be no more parting nor sorrow. We shall be with him, and therefore with each other. This blessed hope has been the source of comfort to thousands upon thousands from that time to this.

We could not intensify his sympathy, his loving consolation, with many words. The great thing for those who mourn now is to take that Saviour, that pleading, loving Saviour, who is "the same yesterday, today and forever," to their hearts today, and realize that while mere human sympathy is good, his divine human sympathy is better. And so far as human hearts become imbued with the Spirit of Christ, their sympathy becomes divine. O that all who mourn may find the consolation that Christ came to give!

The other thought has reference to the ample provision Christ has made for the destiny of his people. "I go to prepare a place for you, and if I go, I will come again, and receive you unto myself, that where I am, there ye may be also." There are two things this world needs, for which human hearts are intensely desirous. One is comfort in trouble; the other is light in darkness,—light as a source of hope, light as to the future. Christ alone can supply this light. He is the light of the world, and the hope of the world, as well as the hope of his believing people.

This passage has direct reference to his disciples, to those who trust in him and believe in him, to those whose righteousness he is by experience. These are the ones mentioned in this promise. Christ is all this to them: and nothing less than Christ can supply the want, the thirsty, longing desire in the human heart to know something about the future,—the crying out after immortality. No one is satisfied without some clue to his future; and yet many are groping in darkness, without definite light or hope, vainly wishing and desiring, but scarcely hoping.

These words give definite hope. He says, "I go; I come again." He speaks with positive assurance. He speaks as the Divine One; he speaks as from the standpoint of the victorious Man, though yet in the shadow of the cross. He became in due time the glorified Man,—the Man exalted to the throne of God.

In many places the hope of the church is associated with the coming of the Lord. It is said in Hebrews that he will come the second time to them that look for him. Here he says, "I will come again;" and this evidently refers to the same thing. In 1. Thess. iv. we are told that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, [the middle heaven]; and so shall we be ever with the Lord." I am not now speaking of the manner of these things, but of the fact, the promise, the positive assurance that is here given by the Saviour: "That where I am, there ye may be also." To be with Christ has been the blessed hope of the weary, watching, waiting ones. God help us today to take to our hearts the same

good cheer, assured that if we wait and watch for him, he will give to our hearts that hope in him that will never be broken.

There is one thought often suggested to my mind in connection with the words given, that is sometimes overlooked: that is, that there are stages of the Lord's coming. The Old Testament prophecies only recognized the one coming, including all the stages. But in the fulfillment it is divided. First he came to the Jews. They were his typical people. He came down to their level on the plane of the flesh. He comes the second time to his true people, the church, the waiting ones. It is said that to them that look for him, he will appear the second time. In these comings the world is not included, yet there are many prophecies which indicate that he is coming to the world.

The one thought we would make prominent in this is, that when his second coming is mentioned, it is for his believing people, "to gather his saints together unto him." He comes *for* his saints before he comes *with* his saints. They are gathered silently: the rapture of the saints will be accomplished before the world will realize it. Then he will come later with all his saints, to judge the world in righteousness.

He is not only coming to save us, but he is coming to save the world, to bless and judge the world in righteousness; and that judgment, we are told, shall be unto victory. We would not in the least degree lessen the value of the precious promises which are given to his church; but we would bring to the front those other Scriptures, so often lost sight of, that the Lord is to come the third time to the world of mankind, to accomplish their judgment,—their redemption. O that we may indeed realize that this judgment shall be unto victory.

While people are usually very anxious to know that their friends depart trusting in the Lord, and while the religion of Jesus is a blessed thing to die by, still it is a more blessed thing to live by. No one knows so well as he who has spent a long life without, and then comes to taste the sweetness of redeeming grace, how blessed it would have been had the heart been given to Christ in the morning of life. It is a good thing to die by; it is a better thing to live by. God help each one to realize the importance of an early consecration of ourselves, our time, our talent, and all we have and are, to the Lord, so that our experience may be in harmony with the word which says: "The path of the just is as the shining light, that shineth more and more unto the perfect day."

But it is a blessed thought, that in the hours of great affliction, when all the attractions of earth are forgotten, when all the elements of a sin-cursed life are crumbling beneath our feet, that then the Lord is merciful and gracious. What a comfort it is to know that "he forgiveth all our iniquities, healeth all our diseases, redeemeth our life from destruction, and crowneth us with loving kindness and tender mercies." "The Lord is good to all; and his tender mercies are over all his works." Christ stands ready to administer the oil of joy for the spirit of heaviness, to comfort and

strengthen and prepare each heart for the change that in due time must come to each one of us, and fit us for our final and eternal home.

THE LORD'S PRAYER.

John xvii.

THE words of Matthew vi. 9–13, commonly called "The Lord's Prayer," are more properly "The Disciples' Prayer." "After this manner pray *ye:* Our Father who art in heaven, etc." After this introduction, there are seven petitions in this prayer,—a comprehensive expression of human needs. In it the honor of God's name is put first, the general good of mankind second, and our individual need last. The selfish, human way is to put self first, the people next, so far as they may serve us, and God last, if thought of at all.

This prayer, in John xvii., is emphatically our Lord's own prayer, the expression of the thought of his own great heart under very peculiar circumstances. They were his last words before going out from the upper room where he had instituted the Memorial feast. From John xiii. 31 to the end of chapter xvi. we have his wonderful discourse to his disciples. They were words of comfort in the time of their great disappointment and grief because he had foretold his near approaching death. They were words of prophetic instruction concerning the period of their separation, or until he should come again and receive them to himself, that they might be with him forever. John xvi. 33 expresses his purpose in giving that instruction: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have trouble: but be of good cheer; I have overcome the world." See also xv. 11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—xiv. 27. What loving care he who was about to suffer and die, manifested toward his disciples!

Then followed the prayer, in which the burden of his desire for the well-being of his disciples is still manifest. It is as though he would commit them into the care of his Father and theirs. Before, he had taught them to say: "Our Father." Now, he looks toward heaven and says: "Father." He owns his Sonship by calling God his Father. It is worthy of notice that his first petition is for himself. "Glorify thy Son." Yet it was not selfish. It was that, being highly exalted, he might be able to glorify his Father in blessing others. His victory and attainment were necessary for the blessing of mankind.

Verse 2 shows the breadth of God's plan and his supreme purpose in Christ. "All flesh" is given into his hands that he may give them eternal life, which he defines (in ver. 3) to be the knowledge of the true God and Jesus whom he sent. In a word, it may be said that, Christ's mission is to reveal God to man, that thereby he may bring man to God. "God was in Christ, reconciling the world to himself, not imputing their trespasses unto

them."—2. Cor. v. 19. From this it is evident that no person can ever be brought to the full knowledge of God's loving plan, and not have eternal life—or not have the full assurance of his pardoning grace. The work done in the person of Christ is an epitome of the whole plan. He left the glory and took man's nature on himself that in it he might be glorified with the fullness of God,—the glory he had with the Father before the world was.—Ver. 5. The divine and the human are made one, and mankind has an all-loving and all-competent Friend and Advocate in the throne—like Joseph in the throne with Pharaoh.

From verses 6 to 19 it is evident that the burden of Jesus' prayer was for his apostles—his cabinet. God had in the broadest sense given Jesus the world; but he had given him these "out of the world." They were given him for a special work. They were chosen to be the recipients of the word, and to be its distributors. They were God's special elect, but not merely for their own sake. Because Jesus said: "I pray for them: I pray not for the world," we are not to think that he did not love the world. But God's plan for the salvation of the world is somewhat like a farmer's plan for the obtaining of a crop. In plowing time he gives his attention to plowing. When he sows or plants, he gives his care to the seed. But after all, it is the crop he wants, and which controls his action all the way. It was necessary first that the apostles should be trained, kept, and fitted for their work. He prayed that they might be enlightened, kept from evil, and sanctified by the truth. To be sanctified does not mean to be saved from sin, but to be set apart, consecrated, or thoroughly given to a holy or good work. So Jesus said: "Sanctify them through thy truth: * * For their sakes I sanctify myself, that they also might be sanctified through the truth."—Vs. 17-19.

The apostles were like twelve pipes conveying the water of life from the Fountain to the people. Into their hands he gave the bread of life, and they distributed to the people. This is illustrated by the miracle of feeding the five thousand. The temporary isolation, or loss of Judas from the cabinet was "that the Scripture might be fulfilled."—Ver. 12. It does not undo the promise of Jesus in Matthew xix. 28. Without his experience no one could take his place; and eleven men could not sit on twelve thrones. The object of these positions of power is not merely to honor the men, but through them, by their experience, to bless mankind.

After Jesus' prayer for his cabinet was ended, he said: "Neither pray I for these alone, but for them also who shall believe on me through their word."—Ver. 20. He prayed for us. "Through their word" emphasizes the truth that the apostles stand between Jesus and the people. He is the Head of the church, and has no successor. They are his distributors, and have no successors. None are needed. The apostles never went out of office. They belong to "our church"—the one and only church of Christ—today. He and they belong to all Christians—all who believe in Him "through their word."

The prayer for such is, "That they *all may be one*," even as the Father and the Son are one—one in nature, one in spirit, one in purpose, one in work—"that the world may believe" that God sent the Son, and that he loved them—the world—even as he loved him. "God *so* loved the world." This truth is to be known by the world through the manifestation of the essential unity of the church. This is the truth believers themselves need to learn. They cannot create a unity. They do not need to do so. What they need is to *realize* the essential unity of all Christians, and act accordingly. Then the world will believe. How can they till then? Union will result from the consciousness of unity; and all union that is not based on unity is artificial, and will fail.

It is a matter of joy to the watchers, that, notwithstanding all the hindrances and drawbacks. Christians are coming more and more to realize their oneness with Christ and each other. And it is in harmony with this fact that the agitation in our times is looking toward making faith in and love for Christ—and not creeds—the basis of church fellowship. The co-operation of all who have the Spirit of Christ will lead to the manifestation of the truth concerning the Fatherhood of God, the Sonship of and in Christ, and the brotherhood of mankind. Our Lord's prayer includes all this, and those who believe in Him may well expect that it will be fulfilled.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Feeding of Five Thousand.—John vi. 5-14.

(Lesson for June 17.)

GOLDEN TEXT.—Give us this day our daily bread.—Matt. vi. 11.

Parallels.—Matt. xiv. 13-21; Mark vi. 31-44; Luke ix. 10-17.

INTRODUCTION.—The importance of this miracle seems emphasized by the fact that it is the only one recorded by all four evangelists. It is a revelation of Christ's relation to his people as the Bread of Life — the Life-Sustainer. John gives much more of the teaching of the miracle than do the other evangelists.

After the death of John the Baptist, Jesus and his disciples left Galilee for a time. Perhaps it was to be apart from the excitement of the people on account of the murder of the prophet. They crossed the Jordan into the realm of Herod Philip, and up among the hills near Bethsaida, and there in retirement Jesus conversed with his disciples. They had much to tell him of their experience as preachers. But he could not long be in retirement, for the people, learning his whereabouts, followed him.—Matt. and Luke.

Jesus received them, taught them, had compassion on them, and healed their sick. The passover being near (Ver. 4) pilgrims from many places were gathering toward Jerusalem, and they had leisure to stop and see and hear the great prophet, whose fame had gone abroad. The miracles of healing were a great attraction.—Ver. 2. It must have been a busy day for Jesus and his disciples among the multitude. They were as sheep without a shepherd. Their physical needs were a type of their deeper needs. The other evangelists record various circumstances, but John tells especially of the miracle near the close of the day.

I. COMMITTEE OF WAYS AND MEANS. Vs. 5-9. Near the close of the day, (Luke ix. 12) the compassion of Jesus was stirred for the hungry multitude. Putting the several accounts together, and using our imagination, we have a conversation something like this:

JESUS.—"Philip (whose home was in Bethsaida).—Where can we buy bread enough for all this multitude?"—John.

This Jesus said to prove Philip, for he knew what he would do.

PHILIP.—"There is about two hundred pence ($34) in the treasury, but that will not buy enough bread so that each one can have even a little."—John.

THE APOSTLES.—"Why, Master, it is useless for us to try to feed so many. Send them away, that they may go and find victuals and lodging for themselves."—Luke.

From a human point of view, this was a reasonable suggestion. They perhaps did not yet know that Jesus could increase the bread.

JESUS.—"It would be a great pity to send people off hungry. Many of them would faint. Give ye them to eat."—Luke.

THE APOSTLES.—"Shall we go and buy two hundred pennyworth of bread and feed them?"—Mark.

No doubt the idea seemed preposterous.

JESUS.—"Use what you have. How many loaves have ye? Go and see."—Mark.

ANDREW.—"There is a little boy here who has five large barley crackers, and two very small fishes [which he probably brought for his own lunch]: but what are they among so many people?" John.

There is no intimation that any of the disciples suspected what Jesus would do. They were no doubt all greatly puzzled. They were to learn a lesson of trust, and what a few little instruments could do. With the weak things God is able to confound the mighty. Even a little boy or girl may be used of the Lord to do some great work. Oh, to be willing to be used of Jesus!

(*Continued on page 185.*)

THE WORLD'S HOPE.

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CONTENTS.

COMFORT IN SORROW 177
THE LORD'S PRAYER 180
SIX GOOD OFFERS 182
NOTES ON SUNDAY-SCHOOL LESSONS
Feeding of Five Thousand, (June 17)... 183
Jesus Walking on the Sea, (July 1)..... 185
EDITORIAL ITEMS 184
EDITOR'S APPOINTMENTS 184
GOSPEL TO ABRAHAM 187
EXTRACTS FROM LETTERS,
Bodies of Saints 188
Atonement and Resurrection 188

EDITOR'S APPOINTMENTS.

June 15, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

June 16, and 17, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

June 24., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

July. 1. Open for special arrangements.

July 8, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 183.*)

II. THE MULTITUDE FED.—Vs. 10, 11. Here was a loaf for each thousand. Jesus virtually said: "That will be enough. Bring them to me." The boy may have wondered. Jesus told his disciples to have the multitude sit down on the grass, and they sat down in companies—by fifties and by hundreds. And Jesus took the bread and the fishes and gave thanks, then distributed to the disciples, and the disciples gave to the multitude. And they all had enough.

Here was an example of thankful acknowledgement. Here was also a manifestation of divine power. Jesus did not violate nor set aside the ordinary law of growth, but he showed that the same power manifest in nature was in him, by producing the necessary results in an extraordinary way. Without such power "Christ" would be an empty title.

This miracle was an illustration of Jesus' relation as the spiritual Bread-Giver. He is the Mediator and also the Truth imparted from God to man. Did the apostles ever perform such a miracle? If not, why not? Our lesson shows the relation of the twelve to Jesus and his people. They were his distributors. "Through their word" others believe.—John xvii. 20, 21. There is danger in our day both of ignoring Jesus as the Head and the Apostles as his ambassadors, by setting aside, as many do, their teaching. "I am the vine, ye are the branches," illustrates the relation of Christ and his disciples. It is well to beware of teaching claiming to come from God, but not through Jesus and his apostles. He is not only the Life-Giver for the world, but also the Life-Sustainer. This is the great lesson of John vi. throughout.

III. GATHERING THE FRAGMENTS.—Vs. 12-14. The fragments were broken pieces of food that could be used to eat at another time. The twelve "baskets" may have been the "haversacks" of the twelve apostles. This gathering of fragments not only emphasized the miracle, but it also taught an important lesson in economy. "That nothing be lost" is the expression of a great truth in God's plan.

The miracle impressed the people with the idea that Jesus was the promised prophet—the Messiah. They were inclined to make him King, but he sent the multitude away, started his disciples on a voyage, and went up into a mountain to pray. This is suggestive of the gospel age between the scattering of Israel and the coming glorious kingdom.

We omit the Review Lesson for June 24.

Jesus Walking on the Sea.—Matt. xiv. 22-33.

(Lesson for July 1.)

GOLDEN TEXT.—Of a truth thou art the Son of God.—Matt. xiv. 33.

Parallels: Mark vi. 45-56; John vi. 15-21.

INTRODUCTION.—This lesson follows close on our last. Jesus had fed the multitude, showing his power over the forces of nature in producing. In this lesson he gives another proof of his power over nature in calming the storm. On a former occasion, he had spoken peace to the raging winds and waves, and made his disciples say in wonder, "What manner of man is this, that even the winds and the sea obey him?"—Matt. viii. 23-27; Mark iv. 35-41; Luke viii. 22-25.

I. JESUS' NIGHT OF PRAYER.—Vs. 22, 23. After feeding the multitude, he sent them away, started his disciples on a voyage across the Sea of Galilee, and then went up into a mountain, and spent a large part of the night alone in prayer. Jesus "constrained" the disciples—urged them, perhaps against their natural desires. It might have seemed like disloyalty or desertion to leave their Master alone in such a desert place. But it was no punishment for Jesus to be left alone with his Father.

The fact that Jesus prayed revealed

his humanity, as when he was weary, hungry, thirsty, or wept at the grave of his friend. He needed communion with his Father. He needed to keep in touch with his base of supplies. He needed to renew his strength. He needed, in the main, if not wholly, what his disciples needed. And it is probable that he prayed for them—for us—as well as for himself.

II. His Disciples in a Storm at Sea.—Ver. 24. While Jesus was in the mountain praying, the disciples were out on the Sea in a fishing boat. The Sea of Galilee is peculiarly liable to sudden storms. The wind was against them, and they were distressed with the waves. Even those who have been out on the deep in a storm, and felt the uneasiness incident thereto, though the vessel was large and sea-worthy, will not be able to realize the dangers of that voyage in a row-boat. When Jesus came to them near morning, they had only gone about three miles. They started for Bethsaida (Mark) but were really going toward Capernaum.—John. It was a rough experience.

How clearly typical of many of the severe trials or storms of life! Indeed, this lesson appears like a picture or allegory of the voyage of the Church in the "Gospel ship," after Jesus had scattered the Jewish people, and gone up on high to pray—"to make intercession for us."

III. He Comes to Them in the Early Morning.—Vs. 25-27. Jesus did not forget them. He knew their locality. "He saw them toiling in rowing," (Mark vi. 48.) and between three and six o'clock in the morning, he came to them walking on the sea. When they saw him coming toward them on the water, they thought they saw a phantasma (not pneuma)—an apparition. They were superstitious, thinking this was an evil omen. They cried out for fear. The apparition was more dreadful to them than the storm. Then Jesus spoke to them cheeringly: "It is I; be not afraid."

So Jesus often speaks words of comfort, or sends messages of peace to his people in their hours of darkness and storms of affliction. So also Jesus comes to his church before the gospel ship lands—yes, even in the midst of a great storm of human passion and strife. To those who can hear his voice, he says: "*I* am here; be not afraid."

IV. Peter's Strange Experience. Vs. 28-31. Hearing his Master's familiar voice, Peter said: "Since it is *thou*," (not expressing a doubt), "bid me come to thee on the waters." Peter showed in this his bold, impulsive nature. There was no doubt a mingling of higher and lower motives. He wanted to welcome his Master and show his confidence in him. Yet he wanted to show his courage, and outdo the others. Jesus said: "Come," and Peter promptly obeyed. Yes, for a little while he too walked on the waters: but he soon lost his courage, in view of the boisterous waves, and being afraid, he began to sink. Then he cried out, "Lord, save me," and immediately Jesus reached out his hand and took hold of him, and reproved him for his little faith. Peter had not faith enough to do his whole duty, or to come up to his highest privilege; but he did have faith enough to pray for salvation, and to obtain it. Are we not all like Peter in this respect? How good it is to know that Jesus extends his saving power even to the weak in faith! Amid the storms of life, he is ever near to help and to keep his little ones from sinking. Better a little faith in a great God, than great faith in a little God.

V. The Wind Ceases.—Vs. 32, 33. As soon as the Lord stepped into the boat, the wind ceased. The storm was over. "He maketh the storm a calm, so that the waves thereof are still." How often this has been true in human experience! The consciousness of his

presence brings peace. No wonder these disciples worshipped him. On the former occasion, when he calmed the storm, they said: "What manner of *man* is this?" but now they say: "Truly thou art the *Son of God*."

And immediately the ship landed.—John vi. 21. The voyage of the church, which began when Jesus scattered Israel, ends at his coming to the church. He takes them safely into the harbor. Then came a time of great healing—a picture of "the restitution of all things" which is to follow.—Acts iii. 21.

GOSPEL TO ABRAHAM.

THE word gospel (Anglo-Saxon) means good news, glad tidings: and it was preached to Abraham 1921 years before Christ.—See Gen. xxii. 13, 18; Acts iii. 25, 26. It was a universal promise—including all the nations, families and kindreds of the earth. The angel of Jehovah comprehended the grand result when he said to Joseph: "Thou shalt call his name Jesus,—[which signifies Saviour],—for he shall save his people from their sins."—Matt. i. 21. Who are his people? Sinners: for they are to be saved from their sins. How many sinners will he save from their sins? (The world—see John i. 29.) David, in the second Psalm, speaks the Father's word to the Son: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Christ is to inherit all human beings and the whole earth. John iii. 35 says: "The Father loveth the Son, and hath given all things into his hands."

From Matt. i. 21 we learn that Christ's people are sinners: and all sinners are his people—all nations, kindreds and tongues. Paul says Christ is the Saviour of *all*, especially of the church. A special salvation implies a general salvation—of all men. And God hath concluded all in unbelief—faithless—that in the Abrahamic, gospel covenant, he might,—without partiality,—have mercy—tender kindness—upon all—all sinners.—Rom. xi. 32.

The name, Jesus, is an epitome of his character and mission, for he tasted death for every man;—that is, he represented all men in his death: for he that is dead (to sin) is freed from sin.—Rom. vi. 7. "In that he died, he died unto sin. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ." Vs. 10, 11.

This Abrahamic, gospel covenant, backed up by Paul's testimony, confirming the teachings of all the prophets from Moses to Christ, is a glad announcement (Luke ii. 10; Matt. i. 21; John i. 29) to all human beings, because it teaches, by proclamation of Jehovah and his angel, that sin, error, suffering, and physical death shall be destroyed, and that life and immortality shall be the crowning salvation, and has been attested by the resurrection of the Man of Nazareth—Christ Jesus.

ELD. EMANUEL POTTS.
THREE OAKS, MICH.

"THREE PROPHETIC DAYS, OR SUNDAY THE CHRISTIAN'S SABBATH," is the title of a new book of 230 pages which has come to my table. Its special aim is to show that Jesus rode into Jerusalem on Saturday, was crucified on Wednesday, and rose from the dead on Saturday about sunset. The writer thinks the subject has an important bearing on the fulfillment of the law, and that the Scriptural proof is clear. Price, cloth bound, $1.00; paper cover, 50 cents. Address: Wm Fredrick,
Clyde, Ohio.

I prefer that our brother's work should be judged on its own merits. I ask as a favor that all HOPE readers who may order the book will mention that they saw this notice.—EDITOR.

☞ Get a *new subscriber* for the HOPE.

EXTRACTS FROM LETTERS.

Bodies of Saints.

Matt. xxvii. 52, 53.

I SEND you fifty cents (for Mrs. G.) to send the HOPE to Mrs. F.—a new subscriber.

May the Lord bless his larger hope work until all the world shall see and believe in the boundless love of our Father. If I had the tongue of some of the great orators of this day, I would gladly spend all my time in telling of God's power and willingness to save the lost. In these grand and awful times, I would not like to be without the HOPE. It is so comforting to know that God is in it and will work it all out to his glory. How can people be reconciled to the disasters in the land, and think that the people killed are nearly all plunged into a hell of endless torment? May God help them to see differently, to know that he is all love, and that his tender mercies are over all his works.

One question: Was there a resurrection after Christ arose? It seems, in Matt. xxvii, 52, that many of the saints arose, and went into Jerusalem, and appeared unto many. I have thought on this and would like to hear from you about it.

May God bless you in your work and give you an abundant entrance into his kingdom. M. E. F.

MOSCOW, IDAHO.

REPLY.—Matt. xxvii. 52, 53 seems like a plain statement that the graves were opened, that many bodies (of the saints) arose out of their graves after Jesus' resurrection, went into the holy city, and appeared unto many. It may be true, but there are a few things about the passage, that have prevented me from using it. 1. Jerusalem was not "the holy city" after Christ died, when the vail was rent. 2. It is not corroborated by any other witness. 3. I am not sure that the Old Testament people were called "saints." 4. It does not say the "saints" arose, but only their "bodies,"—a mode of expression not like any other in the New Testament. 5. It does not say who saw these bodies in the holy city. 6. I cannot harmonize this with Paul's statement concerning the order of the resurrection: First Christ, "afterward they that are Christ's at his coming." 7. These two verses seem like an interpolation, breaking the connection between verses 51 and 54. How could the centurion, who stood watching Jesus on the cross, see things which did not happen until after the resurrection? The whole passage reads harmoniously without these two verses. Comp. with Mark xv. 38, 39 and Luke xxiii. 46-49. It appears that when Jesus had risen, *he*—not "the bodies of saints"—was the object of interest among the disciples.—EDITOR.

Atonement and Resurrection.

INCLOSED find ten cents for a dozen of your "Sabbath" tracts, which I like very much. I also like your tract, "Atonement," with the exception of the Scapegoat. We read in Lev. xvi. 21 that Aaron laid his hands on the head of the goat, and confessed over him "all the iniquities of the children of Israel," and put them on the head of the goat, and he was sent away with them into the wilderness. It was to make atonement for the children of Israel, and no one else.

I think your theory of the at-one-ment the most logical and reasonable of any I have ever read or heard of. I never heard of one before that was reasonable. You did not see why Jesus took our sinful flesh or body as I see it (Flesh in Scripture does not always mean the carnal nature.—See Phil. i. 24; Gal. iv. 23; Matt. xvi. 17; John i. 13, 14; vi. 55; Luke xxiv. 39.) neither did I see all that you saw. I have learned much by your writings. But I cannot agree with you on the subject of the resurrection.

If the new, spiritual body has nothing

to do with the body put in the grave, why do the Scriptures say so many times that people in the resurrection will come out of their graves? Isaiah xxiv. 19 says: "Awake and sing, ye that dwell in dust." Dan. xii. 2 says: "And many of them that sleep in the dust of the earth shall awake." Hosea xiii. 14 says: "I will ransom them from the power of the grave." Matt. xxvii. 52, 53 says: "Many bodies of the saints which slept arose, and came out of the graves, etc."

If the resurrection body is entirely independent of the body that is put in the grave, I do not see the need of a resurrection; in fact there would be no resurrection. Resurrection means a rising up of what was laid down.

Neither can I agree with you that the spirit of a man is the man himself—the conscious entity. If that is true, then Jesus did not lie three days and nights in the heart of the earth, or the tomb. When he was expiring, he committed his spirit into the hands of his Father. If his spirit was himself, he was with the Father those three days and three nights. But Jesus said: "As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." According to this, his body was himself.

In 1. Cor. xv. 4, Paul says: "Christ died for our sins, was buried, and rose again the third day, etc." If his spirit was himself, he did not die, nor was he buried, nor did he rise again. Peter said on the day of Pentecost that David prophesied that Christ should not be left in hades, etc. According to your belief, he never was in hades. Peter also said that David died and was buried, and that he had not yet ascended into the heavens. If David's spirit was David, then he was not buried, but did ascend into the heavens.

Why did Jesus address the dead body in the tomb as Lazarus if the spirit was Lazarus away in the heavens? When Jesus was transformed on the mount, it was his veritable body glorified. It was the same body that John saw on the Isle of Patmos. It was his body of flesh and blood changed to a glorified body, and then changed back again. And if what he said was true, he had a body of flesh and bones—not flesh and blood—after his resurrection—the very same body that was crucified, with the prints of the nails in his hands, and the print of the spear in his side. (John xx. 27.) And when Jesus comes for his saints, they will go up with their bodies, only they will be changed as Jesus' body was on the mount.

If I understand Scripture aright, there can be no judgment until after the resurrection. We read in Rev. xx. 13: "And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them, and they were judged." What is it that is in the sea and the grave? The bodies of men, of course. If the spirit of man is the conscious entity, men could not perish, but would always live. But Paul teaches us, in 1. Cor. xv. 18, that if the dead (what dies?) are not raised, even they who sleep in Christ are perished—that is, gone out of existence.

The Scriptures plainly teach, to me, at least, that if the bodies of men do not come out of the graves, there can be no future life. The early Christian fathers, those who lived nearest the apostles, teach the same thing. I think we ought to place great confidence in their writings. Those who lived in the time of the apostles, and those in the next generation, must have reflected their minds. I have copied some of their writings on the subject of the resurrection, and inclose them.

You will not offend me if you do not see things as I do. You will see I am very plain with you. I enjoy your paper, THE WORLD'S HOPE. I was much

interested in your controversy about Hell. I think you had the best of the argument. Wesley was right when he said of certain theologians: "Your God is our devil." I have received much light on God's plan by reading your writings. I once heard an earnest, orthodox, Christian minister say that if one soul were ever lost, he would consider the plan of redemption a failure. That was several years ago, and I did not know whether to believe it or not; but I believe it now. Fifty years from now Christians will wonder how anyone could ever have believed the doctrines of the church creeds. Our God is marching on. MRS. F. L. S.

WILKESBARRE, PA.

REMARKS.—I am glad our sister is not offended because we do not see all things alike. Why should anyone be offended? I am glad she also believes in progression in knowledge. Those who advance in knowledge do not agree with their former selves. Every new idea must tend to modify former ideas. It takes time for new thoughts to produce their full effect. That is why we may all hold views inconsistent with themselves.

I am glad we see alike in the main on the subject of the Atonement—that Christ took our nature to bring us into oneness with God. Much as I value a "theory" of Atonement, I think men may be practically reconciled to God while holding a wrong theory. Actual reconciliation is the most important.

It has occurred to me in the study of the typical atonement plan, that the high priest represents Christ, that the lower order of priests and the Levites represent the church, and that the nation of Israel represents all mankind.

I would suggest that we should not overlook any of the beasts used in the typical atonement day. The bullock was the leading sacrifice. Did not that represent the personal sacrifice of Jesus? The elect goat followed the bullock, and the other one did not follow him. So the true church—the elect—follows Christ in sacrifice, and the false church does not. And it seems clear that the complete sacrifice of Christ and the true church puts them in the throne, and that their manifested power will destroy the corrupt church and so bless the world. The sending away of the false system—loaded with sin—is a necessary step toward a complete atonement—the reconciliation of the world. The work and honor of the atonement belong to the Priest. Only as Christ—by his Spirit—dwells in us can we follow him in the way of sacrifice.

Concerning the resurrection, I am sure the Lord will have his own way, and that his way will be the best. There is no power to hinder him from doing all he wants to do, or that he has promised to do. No doubt we have a right as his children to learn all he has revealed in Nature and the Bible concerning his purpose. He has all the power there is, but that does not mean that he has power to do contradictory things. That would be like lying, and it is "not possible for God to lie."

I believe that God can and will raise the dead. That, to me, means that he will have every one who has ever lived and died—on land or sea—stand complete in his own personality in the future. I believe it whether or not I know *how* he will do it. I confess I do not know what spirit is, nor what matter is. I believe "God is Spirit."—John iv. 24. I also believe he is "the Father of spirits."—Heb. xii. 9. That is one reason I believe I am spirit—a finite manifestation of the Infinite Spirit. I sometimes think that what we call "matter" must also be a manifestation of Spirit. If not, what is it?

There is one thing I do not believe—that my Father has not given me power to believe—that is, that one particle of matter can occupy two or more places at the same time.

I have no difficulty in believing what the apostles say about the resurrection. But when I read what the "fathers" say on the subject, I am impressed with the thought that they are neither philosophic nor apostolic, even though they lived near the apostles' time. When Ignatius says: Jesus was received up to the Father in the flesh, and with the same flesh will come again: I remember Jesus' own words: "That which is born of the Spirit is [not flesh, but] spirit;" and Paul's words: "Yea, though we have known Christ after the flesh, yet now henceforth know we him [*so*, R. V.] no more."—John iii. 6; 2. Cor. v. 16. And when Ignatius says: "These *bodies* of ours shall rise from the grave;" I am again reminded of John iii. 6; and also of Paul's words: "Thou sowest not the body that shall be, * * but God giveth it [the seed] a body as it has pleased him * * a spiritual body." 1. Cor. xv. 37–44. As I believe Jesus and Paul, I have no need for Ignatius or Justin Martyr.

The latter attempts to show that the literal resurrection of the same body that was dissolved at death is not at all inconsistent with philosophy—because "the elements exist indestructible," and all that God—the Artificer—has to do is to rebuild or remold the dissolved particles—just as a man might remold a wax or gold figure that he had melted. This would have more force if the same particles or elements were never used but once. The man could not use the same wax or gold in different forms at the same time; and if God can use the same material in different bodies at the same time, I do not know where he has revealed it—either in Nature or the Bible.

Even in our present life it appears evident that the personal identity is not dependent on the particles of matter which compose our bodies. Though our bodies are constantly changing as we eat, assimilate, and waste, our identity is ever the same. I do not question that God could give each of us another material or earthly body in the future; but I understand Paul to teach that that is not his plan.—1. Cor. xv. 35–50; 2. Cor. iv. 16 to v. 4. The old body is of the earth, and the new one from heaven. But the change of the kind of body does not change our personality. It will be the same "we" in whatever body we may be clothed. We must be absent from the (old) body before we can be with the Lord.—2. Cor. v. 6, 8.

In reply to our sister's question, "Why do the Scriptures say so many times that people in the resurrection will come out of their graves?" I would say: 1. They do not say it very often. Sometimes dust and grave are used figuratively, to represent a low state of living people. 2. There are two words, *keber*, and *sheol*, in the Hebrew translated grave. *Keber* is the place of burial. *Sheol* is a broader word, meaning the general condition of the dead, the unseen. To bring them from *sheol* may mean something very different from bringing a body out of a hole in the ground. 3. The apostle Paul is the only Bible writer who explains the nature of the resurrection. He shows that the future body is *not* the old body, but a new, spiritual, heavenly body. Hence I accept of all the Old Testament references as showing the *fact* of the resurrection—the earthly being a figure of the spiritual.

If our sister could once see that the body is only the "outward man," or the outward expression of the "inward man," (2. Cor. iv. 16) many of her questions and criticisms would answer themselves, or would not be suggested. I am not responsible for all her inferences. I have not said that Jesus and David and Lazarus were in the heavens. I believe the record—that they were in hades. Whatever is "the *conscious* entity" when awake, would be, I should say, the *un*conscious entity when

asleep. It is easy to ask questions. Does a dead *body* sleep? Is not sleep one of the states of a living thing? How does anyone know that the tomb of Jesus—where his body was laid—was "in the heart of the earth?" Why does the word make a distinction between the flesh of Christ and his soul? His flesh was in the sepulcher, and saw no corruption, but his soul was in hades, and was not left there. The Psalmist said: "If I make my bed in hell, [sheol, hades] thou art there." It seems one can be with God either by ascending or descending. Of which was Jonah a type? Was Jonah's condition in the *deep* a type of the sepulcher on the surface of the ground, or of the hell to which his soul descended? When the man dies, the body dissolves, and the soul goes to hades. Man cannot kill the soul.—Matt. x. 28. But whatever becomes of the spirit and soul, it is right to say the man died. So Christ died. And he was raised—not merely his body. The apostle does not speak of the death of the *body*, nor of the resurrection of the *body*. It takes spirit and soul and body to make a full man. Their dissolution is called death. The difference between the man as he is and the man as he will be, is, that the body is now animal, and afterward, in the resurrection, it will be spiritual. I believe it, but am not responsible for Paul's statement that the present body is of the earth and that the resurrection body is to be spiritual—"our house from heaven." He speaks of three states of the inner man: (1) clothed with an earthly house; (2) unclothed or naked; (3) clothed upon with the new house—not the one which was dissolved.—2. Cor. v. 1-4.

It seems clearly true that the spiritual body is the result of the operation of "the law of the Spirit of life in Christ Jesus," just as the natural or animal body is the result of the operation of the law of generation in Adam. One is no more a miracle (from God's point of view) than the other.

Jesus' body was preserved from corruption and raised from the sepulcher for the purpose of giving *proof* that he was alive.—Acts x. 40, 41. In all other cases the body dissolves and passes into other forms. In this, therefore, Jesus was not a sample, but an exception. Would it be right to speak of the dust of a cremated or dissolved body as being asleep?

I do not object to people having their own opinion, but it always sounds strange to me to hear them talk of our having the same body, only changed from a "flesh and blood" body to a "flesh and bone" body. Flesh, blood, and bone are all of one nature—all equally of the earth. It may seem equally strange to others when I say I believe *ascension* was a wonderful change—not merely a change of place, but of condition. We never hear of "flesh and bones" after that. What John saw on the Isle of Patmos was something very different. That "glorious body" is our ideal and hope. "We shall be like him, for we shall see him as he is." If the Lord needs earthly material out of which to make such heavenly bodies, why, of course, he will use it. But as I read the Word, that is not his plan. But he giveth each seed (the inner man) a body as it pleases him—a spiritual body, according to the law of regeneration. And I think He does not bring men to that resurrection victory and then judge them, but judges them unto victory.—EDITOR.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 13. ALMONT, MICH., JULY 1, 1900. $1.00 a year.

THE HEADLESS BEAST.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Rev. xvii. 11.,

In the seventeenth chapter of the book of Revelation is given a prophetic outline by which we can locate ourselves on the stream of time without the use of definite time prophecies. The language of the chapter is symbolic, but the Bible interprets its own symbols. The principal symbols here presented are the beast and the woman seated thereon. A wild beast in prophecy means a human kingdom (Dan. vii. 17, 23) and a church is symbolized by a woman,—the true church by a pure woman, a virgin, a corrupt church by a harlot, as in this chapter. The beast here is evidently the fourth beast of Daniel vii.—that is, the Roman empire, the other three—Babylon, Medo-Persia, and Grecia—having served their time as universal kingdoms before John's day. By the spirit of prophecy, John saw this fourth empire in various phases, but always as a beast having "seven heads and ten horns," until it finally appears as a headless beast.

That the woman seated upon this beast and controlling it represents the Church of Rome seems clear, for she is the only church that has ever been united to and in control of the Roman empire. The description given of her power and her work is too plain to be set aside. Vs. 1-7. The fact that she is here spoken of as a harlot, and "the mother of harlots," has no reference to the moral character of her members, nor of those who came out from her,—many of whom have been noble Christian characters,—but refers to her as a church system in union with the State. All churches who came out from the "Mother" church must be her daughters. While the daughters, on account of the increase of light, would naturally in some respects be better than the mother, they would as naturally inherit some of her qualities, and one of the leading qualities of her descendants has been to seek union with the State. This is harlotly in the symbolism of this chapter. It is not safe to trust any church with too much

power. If any modern church had existed in the dark centuries of the past, and had had the opportunities of the mother church, who can be sure that she would not have done just what the Church of Rome did? Bad as she was, is it not safe to say that the advance from Pagan Rome to Papal Rome was an important step in the progress of the world.

For the present purpose we have more to do with the beast—the empire—itself than with the church. John saw the empire in *three distinct phases*, but always as the same beast. He describes it as "the beast that was, and is not, and yet is."—Ver. 8. These are the three successive phases of the Roman empire. The first phase "was" the purely civil government, or Pagan Rome, described as the dragon.—Rev. xii. The second, or "is not" phase, was when the government was ecclesiastical, or when the Church covered and controlled the State.—Rev. xiii. and xvii. The thirteenth chapter represents the Union, when the beast had a blasphemous "mouth," and the dragon had given the new phase of the empire "his power, and his seat [Rome], and great authority." The seventeenth chapter shows the controlling power and persecuting spirit of the woman; and also shows the distinction between the beast and the woman, and the beast preparing to ascend out of the abyss by throwing off the woman. In both of these phases it is "the beast having seven heads and ten horns." The third and last phase of the empire is when it throws off the religious restraint of the church, and appears without a head. At that time its spirit is that of anarchy or infidel communism. It is in the second phase, or when covered and controlled by the woman, that the beast is said to be in the bottomless pit (the abyss), from which it ascends into the lawless freedom of the third phase, and then goes into perdition.—Vs. 8, 11.

All the heads and horns of the beast belong to the first and second phases of the empire, and when it enters the third phase, it is "the eighth," (ver. 11), not an eighth head, for the beast has only seven heads, but an eighth development, the beast itself without a head.

"Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are [also] seven kings."—Vs. 9, 10. Literally, Rome is "the seven hilled city." But in symbolic prophecy a hill or mountain means a government. Babylon, when overcome, was called "a burnt mountain," and God's kingdom is called "the mountain of the Lord's house."—Jer. li. 25; Isa. ii.2.

From the time the Roman empire conquered Grecia, and was first recognized in prophecy as the fourth beast, it was to have seven heads or forms of government, before appearing without a head. Rome existed 750 years before Christ, but it was not the fourth beast until it conquered Grecia, the third beast, or world kingdom, about B. C. 31. The seven heads existed only one at a time, or were successive, as shown by the statement in verse 10: "Five are fallen, one is, and the other is not yet come." The standpoint of the prophet, to which he was carried forward in spirit, was the time of the sixth head, the time of the

judgment of the woman (ver. 1), or from A. D. 1800 to 1870, as we shall see. From that point of view John could truly say: "Five are fallen, etc."

We have seen that the seven heads all belonged to the first and second phases of the empire, and that the headless beast is the third phase and the eighth development. It appears evident that the body of the beast—the people formerly ruled by the heads—is the only thing that could be an "eighth," and "of the seven."—Ver. 11. And it is equally evident that the uprising of the people without a head, controlled neither by government nor religion, must result in perdition.

The present government of Rome, which was established by Victor Emanuel in A. D. 1870, is the seventh form of government Rome has had since it conquered Grecia and became ruler of the world, about B. C. 31. If the application be correct, it must be the last head of Rome; and the present conditions suggests such an uprising as would be represented by a headless beast.

The first head, or form of government in Rome, was a Triumvirate—a government by three men. This lasted but a few years.

The second head was Imperial, or the rule of the Cæsars—one of the Triumvirate becoming Emperor. This form of government lasted from about B. C. 27 until A. D. 476.

The third head was that of the Gothic Kings. For some time the empire had been overrun by the Goths, and about A. D. 476, one of their chiefs was declared king of Rome, and occupied the palace of the Cæsars. The Gothic rule lasted about sixty years. This was the transition from Imperialism to Papal rule, and brought about what a historian has called "The Decline and Fall of the Roman Empire." The beast passed into the bottomless pit, or under the dominion of the woman.

The fourth head of Rome was the Papal—from A. D. 538 to A. D. 1798—1260 years—the three and a half times of Daniel vii. In that period others claimed to be the rulers of Rome, but they did not establish a government in Rome—the capital of the empire, or in the language of the symbolism, the seat of the beast. In that phase of its power the Papacy—the great combination of Church and State— was the forty-two months' beast of Revelation xiii. 5. Pagan Rome was the dragon, which gave Papal Rome its power and seat. They were two phases of the same seven-headed beast.

As a result of the spirit of the French Revolution, the Papal government was abrogated in A. D. 1798, and the Roman Republic declared. The fourth head was wounded to death. The Republic was the fifth head. It lasted about two years.

In A. D. 1800, by agreement of the Powers of Europe, the Papal government was restored. The deadly wound was healed. The restored Papacy was the sixth head, and, sustained by the Napoleonic dynasty with its two horns, it lasted until A. D. 1870, when Victor Emanuel took possession of Rome. There ended the "Temporal power," or the civil authority, of the Papacy.

The form of government estab-

lished in 1870 is the seventh head of Rome. If the application be correct it will be the last head. The Papal authority will not be restored in Rome. And to move the headquarters of the church to any other place—to the United States, for instance—would be an acknowledgement of her failure—of her widowhood. She would no longer be the historic "Church of Rome." Rome is the seat of the fourth beast in all its phases.

Of the seventh head the prophet says: "When he cometh, he must continue a short space."—Verse 10. It has continued thirty years, which is a very short time, compared with the duration of some of the heads. This is a transitional period. The uprising of the people of Europe against the restraints of the Church of Rome and against monarchial government, is a sign of our time and of the coming up of the headless beast. The divisions of the old empire, represented by the ten horns on the head of the beast, which long sustained the woman (church), have been turning against her, making her desolate and naked, eating her flesh, and burning her with fire.—Vs. 12–17. This was done during the time of the sixth head, or between 1800 and 1870, the time of the judgment of the woman, (ver. 1) when she lost all her civil power. The church has keenly felt the change, or there would have been no reason for her boast: "I sit a queen, and am *no widow*."—Rev. xviii. 7.

While this prophecy may primarily have a European application, yet by its world-wide relations, the fulfillment may be co-extensive. Rome, as the fourth beast, represents the world, and the world is about ripe for revolution. The old order of things must pass away. Speaking of the fourth beast, Daniel said: "I beheld till the beast was slain, and his body destroyed, and given to the burning flame."—Dan. vii. 11. The end is not yet. The seventh head still exists; and while we see the headless beast coming up, it is not fully developed; and evidently it must have its own distinct period of existence, and time for its own peculiar work, before it goes into perdition—which appears to be the same as Daniel's "burning flame."

The uprising of the people and the terrible work of "the eighth," appears to be a leading element of what the prophets speak of as a day of wrath, trouble and distress.—Joel i. 15; ii. 2; Zeph. i. 14–18; iii. 8. It gives ground for a dark outlook. Some cherish the optimistic idea that the worst is past. But the complications seem to increase, even as knowledge increases. The headless beast has not yet done its work. It has not yet fully come, as the seventh head has not been done away. The powers of the heavens (the ruling powers) must be shaken; and men's hearts (both literally and figuratively) are failing them for fear and for looking after what is coming on the earth.—Luke xxi. 26. The masses of men will wonder and be alarmed at the developments of the near future; but those in the light, who see these things to be a fulfillment of prophecy, will not be surprised, and will be able to possess their souls with patience.—Rev. xvii. 8. The darkest clouds have a silver lining. Our pessimism is

lightened by the brightest optimism. Father is overruling, and as a result of the fiery judgments, the people will learn to do right and serve the true God.—Isa. xxvi. 9; Zeph. iii. 8, 9; Rev. xv. 4. The transition of our time is from the reign of the beast and antichrist to the reign of the true Christ.

The spirit of the headless beast is both lawless and irreligious. Being opposed to monarchy—one man power—it tends to the opposite extreme—anarchy, individualism. Being opposed to the historic church, it tends to no religion, atheism.

One element of the world trouble is the conflict between labor and capital. A more perfect pen-picture of the impending condition of the world could not be given than is found in the epistle of James, v. 1–4. It shows that a woe is coming upon the rich, made rich by oppression. In some way a change must come in behalf of the working masses. Men should have work and be rewarded according to their works and their needs. The system cannot be right that creates mountains of wealth and valleys of poverty and want. But how shall the difficulty be remedied? It is easier to diagnose the disease than to cure it.

As the present condition is the natural result of competition,—every man for himself and against his neighbor,—one of the remedies suggested by the uprising people is co-operation or Socialism. Many are the plans proposed, with more or less of good in them, but the various movements are often against each other. There is no unity; they are headless. Some talk of evolution, and some of revolution. Many think that the trouble can be cured by human legislation, by outlawing trusts and combines, through the action of a political party, though the principle of competition, which has made the great monopolies, be left in operation as "the life of trade." Many of the reformers say that man is naturally good and that all he needs is a new social order. But evidently the greatest trouble is in man himself—his supreme selfishness. If man is good, how did he develop such a crooked and cruel social order? And how can selfish man make laws to undo the effects of his own selfishness? It is not the rich alone that are selfish; the unsuccessful as well as the successful are in the struggle with all their might. The regeneration of man alone can undo his selfishness, and produce a social regeneration; and without Christ man cannot be regenerated. Man cannot change his own nature, nor raise himself to what he does not even desire. He can only be cured from within by a spiritual power imparted from above. But the headless people own no Christ to save them from themselves. In this lies the cause of their failure, the "perdition" foretold by the prophet.—Rev. xvii. 8, 11.

But what of "Christian Socialism?" Well, anything that is really Christian must be good. There have been several attempts to create societies on the socialistic plan, and nominally Christian; but the ideals differ about as much as among the non-Christian socialists; and failure seems to be their lot. Are they right in their ideal? Are they ahead of time? Are they not about on the

time of the headless beast? They seem to know nothing about the prophetic truth that locates us. Can they be in the light?

Nothing that is really Christian, applied either individually or socially, can be bad; and there must be a radical difference between a Socialism based on the ideals of selfish men, and what will be under the reign of Christ, which will be the expression of the Spirit of Christ in regenerated hearts. Just what form it will take, I am not prepared to say. Who is? The government given to Israel on entering Canaan may be a foregleam of the divine ideal. The world has never seen its equal.

Before taking stock in any movement assuming the Christian name, we ought to be sure that it has the Christ for its Head, and that it is in harmony with the prophetic word and God's revealed plan. We can rejoice in what we see concerning the uprising of the people and the agitation of this subject, believing that the Lord will overrule it all for good, and yet be under no necessity of becoming identified with the movement which must end in perdition. This uprising of the people, though it fall short of their intention, is none the less a sign of the ending of the old order and a harbinger of the new.

The spirit of the headless movement is that of unbelief and confusion. It knows and cares nothing about the revealed plan. It ignores both Christ and the Bible. He that believeth shall not make haste to join hands with unbelievers. If there is a truly Christian Socialist movement running parallel with the headless uprising, it will not lead Christians away from the revealed truth. The sure word of prophecy is the light of the morning. Let us be on the watch.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus the Bread of Life.—John vi. 22-40. (Lesson for July 8.)

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John vi. 35.

Read John vi. 22-71; Mark vi. 31-44.

INTRODUCTION.—This lesson is closely related—like a supplement—to that for June 15—feeding the five thousand. That miracle was an illustration of the great truth here brought to view—Jesus the Bread of Life, or the Life Sustainer. It seems worthy of special attention that Jesus is both the Life Giver and the Life Sustainer. Both the animal and the spiritual life, from the nature of the case, must be the gift of God—the first through the earthly generation, and the second through the law of regeneration. As a person must be alive naturally before he can partake of animal or earthly food, so he must be alive spiritually before he can partake of spiritual food. "The natural [animal] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1. Cor. ii. 14. One of the best evidences that the new or spiritual life (which is the eternal life) is begun, is interest in and ability to receive spiritual truths. No person is "dead" who cares for the things concerning God and the gospel of his Son. Some may be very weak spiritually, for lack of proper food, but the Bread of Life is for such, that they may grow and be strong in the Lord and in the power of his might. Such may properly pray: "Give us this day our daily bread"—spiritually as well as naturally; but no prayer is of any account if it be not accompanied with the proper use of the means at hand.

I. SEEKING THE BREAD THAT PERISHETH.—Vs. 22-27. The next morning after the miracle of feeding the multitude, and the storm on the Sea of Galilee, the people who remained, or reassembled, at the place of the miracle, evidently expected to find Jesus on that (the Bethsaida) side of the sea, for they had seen the disciples go away without him in the only boat there at the time. But not finding him, they also took the boats which had come later, and crossed to Capernaum, seeking Jesus. The people seem to have been impressed with the fact that Jesus gave thanks for the bread with which he fed them. It is not surprising under all the circumstances that the multitude wondered and followed Jesus.

When they had found him on the other side of the sea from where they had seen him the day before, they said: "Rabbi [Master, Teacher], when did you come here?" They were puzzled as to how he crossed the lake. They knew nothing of the miracle of walking on the water: and Jesus did not see fit to gratify their curiosity. He answered their needs rather than their question. There is apparently an element of reproof in his reply. It was at least a clear statement of a pointed fact, and a revelation of their low condition of mind. They did not come to him because of a spiritual apprehension (seeing) of the import of the miracle,—which was really an evidence of his Messiahship, his divine power, and his love,—but simply because their natural hunger had been satisfied, and their curiosity aroused. And then he uttered the earnest exhortation of verse 27: "Labor not for the meat [food] that perisheth;"—that is, the natural or earthly food for the body;—"but for the meat [food] which endureth unto eternal life, which the Son of man shall give unto you; for him hath God the Father sealed."

This seems to contain the great truth of our lesson. It implies that the natural bread is to the natural life as the spiritual bread (the Truth, of which Jesus was the revelation) is to the spiritual life. It shows the superlative import-

(*Continued on page 201.*)

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CONTENTS.

THE HEADLESS BEAST 193
SIX GOOD OFFERS 198
NOTES ON SUNDAY-SCHOOL LESSONS
Jesus the Bread of Life, (July 8) 199
The Gentile Woman's Faith, (July 15) ... 202
EDITORIAL ITEMS 206
EDITOR'S APPOINTMENTS 206
"WHO THEN CAN BE SAVED?" 203
NEED A NEW CREED 204
TRIUMPH OF RIGHTEOUSNESS 205
EXTRACTS FROM LETTERS,
Rejoicing Every Day 208
Feeding the Household 208
"THREE PROPHETIC DAYS" 208

EDITOR'S APPOINTMENTS.

July 1., to July 8., inclusive, Kettle, W. Va., under the direction of A. W. Summers.

July 13, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

July 14, and 15, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 199.*)

ance of the spiritual life and its bread. It also shows that the mission of the Son of man is not to perpetuate the natural or physical being, and that when he says, "I will give unto them eternal life," he refers to that inner life, of which the truth of God is the food. The earthly life, body, and bread are but a shadow of the spiritual life, body, and bread. The earthly are perishable, but the spiritual are imperishable. The apostle emphasizes this truth when he says: "Though the outward man perish, yet the inward man is renewed day by day."—2. Cor. iv. 16. To this great work—both of giving and sustaining the spiritual life—God the Father hath sealed the Son. The miracle which Jesus had performed was an illustration of his mission, and was the Father's seal of his Messiahship. To see this was far more important than to eat of the natural bread and be filled. However important the natural may be, to labor for the higher bread is paramount. It eclipses the lower order of things, and will in due time supersede them.

II. SEEKING THE BREAD FROM HEAVEN.—Vs. 28-34. After the pointed reproof and exhortation of Jesus, the people said: "What shall we do?" This question was naturally suggested by the exhortation of the preceding verse: "Labor." And Jesus here shows that the work of God—what he required of them, and requires of us—is to receive Jesus—the one whom the Father sent. It is far more important to receive him as a living, personal revelation of the living God, and a personal Saviour, than to receive an elaborate creed. And thus to receive *Him* is a greater thing than to perform all the things of the Mosaic law. The effect is regeneration and therefore brings about all necessary obedience and nobility of character. Faith in *Him* works by love, and purifies and edifies.

Then they say: "What sign shewest thou?"—Moses proved his authority as one sent of God by feeding our fathers with manna—bread from heaven. This seems like a reasonable suggestion and yet it may have been asking for a repetition of the miracle of the loaves of the day before. They were still thinking only of the bodily feeding. Jesus then told them that it was not Moses who gave them the manna, but his Father, who also giveth the true bread from heaven, of which the manna was only a type. (Matt. iv. 4; Deut. viii. 3.) The true bread, like the manna, comes from heaven, and gives life to the world—the life which is life indeed. It is not clear that they understood the spiritual meaning of his words, but they at least prayed, "Lord, evermore give us this bread." May this, understandingly, ever be our prayer, and the Lord will give us our daily portion of the bread of life.

III. JESUS THE BREAD OF LIFE.—Vs. 35-40. Jesus then makes the direct announcement of his Messiahship and of his mission as the life of men: "I am the bread of life." There can be no want, no undue hunger, no famine, no starvation, to those who come to him. He is both bread and water to the inner man. Yet they had seen him, and seen his credentials, and still did not believe him. The reason is suggested in verse 37. It seems to speak of an election: "All that the Father giveth me shall come," and coming, they shall be accepted. (See also verse 44.) While but few then accepted the Lord Jesus, enough came to fulfill the divine purpose.

Jesus came down from heaven, taking upon himself our nature, to fulfill the Father's will, which includes, in due time and order, giving "life unto the world," (verse 33); but he did not intend to do the whole work then, nor will it all be done till "the last day,"—the seventh thousand year day, the millennium, "the times of restitution." The Father's

will, as here expressed, has two clauses. In the broadest sense, the whole world is given to Christ, and of it he will lose nothing, but raise all in the last day—at its end. But those who hear and believe the Son, will be raised at the beginning of that day or age, and have the life of that age, and as elsewhere taught, share with Christ in the work of the world's judgment unto victory. Thus God will prove himself the Saviour of all, but especially of them that believe.

The Gentile Woman's Faith.—Mark vii. 24-30.
(Lesson for July 15.)

GOLDEN TEXT.—Lord, help me.—Matt. xv. 25.

Parallel: Matt. xv. 21-28.

INTRODUCTION.—We have come to about the middle of the third year of Jesus' ministry, and as the light increases, there is also increasing opposition to his teaching. One marked effect—we might say object—of his earthly mission was to divide the Jewish nation.—Matt. x. 34-36; Luke xii. 49-53; John x. 19. The Pharisees and Scribes came from Jerusalem and found fault with him because his disciples did not conform to the ceremonies and customs of the Jews, which led him to speak of the greater importance of internal conditions than of things merely external. Mark vii. 1-23. He virtually abrogated the Mosaic laws concerning meats and ceremonies. The opposition gave reason for what followed.

I. JESUS LEAVES HIS COUNTRY.—Ver. 24. He left Capernaum and Galilee and went into the borders of Tyre and Sidon—heathen cities—famed for business enterprise, wealth, luxury and immorality. Tyre was about thirty-five and Sidon about fifty-five miles from the Sea of Galilee. No doubt it was the opposition of the Pharisees, and perhaps the fact that many of his disciples left him, that caused him to depart.—See preceding part of the chapter and John vi. 41-66. His high claim of being the Bread from Heaven, the spirituality of his teaching, and his non-ritualism, were too much for them. He evidently needed rest also, and naturally wished to be alone with his immediate disciples, but his fame had spread so much that "He could not be hid."

II. A MOTHER'S PLEA FOR HER DAUGHTER.—Vs. 25, 26. This woman was a Greek-speaking Gentile—a Syrian Phenician in distinction from the Carthagenian Phenicians. This combination of her descent, civilization and language made her a fair representative of the Pagan or Gentile world. We have here a foregleam of God's plan of leaving the Jews and turning to the Gentiles.

This woman had heard of Jesus and his wonderful power. Her little daughter was greatly afflicted—possessed by an unclean spirit. Matthew says she was grievously vexed with a devil, or a demon. The torment of this condition is shown in Matthew xvii. 15-18 and Mark ix. 17, 18. The mother's love for her child and her faith in this wonderful Healer made her bold and full of hope. What mother would not be greatly stirred in such a case? She besought him. She was in dead earnest. The trouble was her own. Her prayer was: "Have mercy on *me*, O Lord, thou Son of David."—Matt. At first Jesus answered nothing, and the disciples were annoyed at her persistence, and asked him to send her away. Then he made that apparently discouraging statement: "I am not sent but unto the lost sheep of the house of Israel." But still she persevered and worshiped him, saying: "Lord, help me."

III. FAITH OVERCOMING OBSTACLES. Vs. 27-30. The first obstacle was in the woman herself. Being a foreigner, a Gentile, she had a natural prejudice against asking favors of a Jew. Her faith in Jesus (coupled with her mother love) overcame this. The second obstacle was that she was not invited, and

that she knew the bitter prejudice of the Jews against her people. Perhaps her faith in Jesus included the idea that he was broader in his sympathies than his nation. But a third obstacle lay in what Matthew says of Jesus' silence and later rebuff, and the interference of his disciples. And now another obstacle appears in his saying: "Let the children [Israel] first be fed." And what a rebuff in the implication that she was one of "the dogs," who should not eat of "the children's bread!"

He had used a familiar proverb, and he was about to prove to the woman, to the disciples and to all concerned, that his sympathies and work were broader than the spirit of the proverb. He also developed an illustration of the tenacity of faith—that it overcomes all obstacles. The woman's faith would take no denial. It also made her humble. She probably knew nothing of God's plan, "the Jew first," but her words were in harmony with it, and expressed a willingness to take the humblest place. She was willing to eat the crumbs which belong to the dogs. Her saying implied the truth that Jesus had sufficient to supply the wants of both Jew and Gentile. Because of this Jesus said: "O woman, great is thy faith: be it unto thee even as thou wilt." "The devil is gone out of thy daughter." And it was so.

The woman's faith was living, loving and hopeful. It was reasonable, based on what Jesus had done for others. It was reverent, humble, persevering, victorious. It turned mountains of difficulty into steps to success. It grew stronger under the testing of obstacles. The woman knew Jesus better at the end than at the beginning. The trial of her faith brought her blessings she had not sought.

The faith that is founded on outward proofs may grow into a faith that is an inward consciousness of the presence, love and power of our Saviour. Faith is the mainspring of all worthy action. The trial of faith is more precious than gold tried in the fire. It grows purer, shines brighter, works more faithfully and lovingly, and leads on to complete victory.

"WHO THEN CAN BE SAVED?"

I HUMBLY ask for light on Matt. xix. 23-26. Does it not imply that a rich man cannot be saved? * * *

REPLY.—The parallel passages are Mark x. 23-27 and Luke xviii. 24-27. "A rich man shall hardly enter into the kingdom of heaven." "How hardly shall they that have riches enter into the kingdom of God!" Jesus made it appear extremely difficult. "It is easier for a camel to go through the eye of a needle." The disciples were astonished at his words. In Mark x. 24 we have: "Children, how hard is it for them that trust in riches to enter the kingdom of God." And they were more astonished, and said: "Who then can be saved?"

The impression made on the disciples evidently was that it was next to impossible for *anyone* to be saved. They saw that all or nearly all—the successful and the unsuccessful alike—were doing their best to accumulate property and trusting in money as the means and measure of success in life. The question of the disciples was not, "How then can a *rich* man be saved?" but, "How can *anyone* be saved?"—seeing the love of money prevails.

To be saved, or to enter the kingdom condition, does not mean to go to heaven at death, but to come into the spirit and attitude of Christ. The true question is: "How is it possible to overcome this natural love of money, and learn to use the things of this world for the right purpose?" "With men it is impossible, but not with God: for with God all things are possible." Man unaided cannot change his own natural inclinations; and the fact that some are

enabled to overcome them, whether it be concerning money or other things, proves that God is doing a work of regeneration in man. There is no condition of sin and selfishness that God cannot destroy:—and therefore there is no sinner whom God cannot save.

It appears evident that when God's kingdom shall have fully come, and his will shall be done in earth as in heaven, there shall no longer be the extremes of riches and poverty. All will be willing to do their share of the necessary work, and all shall be rewarded accordingly.—EDITOR.

NEED A NEW CREED.

NEW YORK, April 15.—Rev. Charles H. Parkhurst, speaking in his pulpit in Madison Square Presbyterian Church today, made a vigorous assault on the Westminster Confession of Faith. He said: "We ought to have a new confession of faith. It is surprising that the Presbyterian Church is able to do as much good as it is doing with such an incubus strapped upon us as we are tottering under in our present confession. In the first place the thing needed is not a system of theology, for that is what our present confession is, but a simple, brief, Saxon statement of a half dozen or so vital ingredients of Jesus Christ's message to the world. You could get along with a confession of faith containing but the little Jesus said when he was trying to make a Christian of Nicodemus: 'God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.'

"That gives us the doctrine of God's unlimited love, human guilt, the divinity of Christ, salvation through Christ, faith in Christ, immortality, every word Saxon, three quarters of the words monosyllables, profound enough for any elder, simple enough for any four-year-old.

"At any rate we want a new creed. Amending this one will not meet the necessities of the case. Better give it a dignified place in the museum for what it is than hack it to pieces and revamp it for what it is not.

"Now that is our book, the Presbyterian confession of faith in the third chapter. If we are thorough Presbyterians and believe what our doctrinal prospectus advertises us as believing, we believe that some of the children in your homes, little ones, perhaps the babe on your bosom, is damned, already damned, damned because it was born, damned from everlasting to everlasting, and then you are invited to come into church and say 'Our Father.' Why, any man who should become a father for the sake of the joy and 'glory' he would use in burning and racking his own offspring—deliberately creating a child with a view to the agony into which he was going to torture it, would be chased from the earth as a fiend and as an ebullition. It does not meet the case to say that it is only in the 'book' and that nobody preaches it. It is true that nobody preaches it, and equally true, I doubt, that nobody believes it; nevertheless it is printed on the flag under which the Presbyterian army is marching."—*Selected.*

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TRIUMPH OF RIGHTEOUSNESS.

IN reasoning upon the redemption of the earth from the curse under which it groans, we attribute the glorious achievement to Christ, the Son of God; and with the eye of faith we see the finished work. All is complete in him, he being the Representative of the whole Adamic race. Thus we understand his words on the cross: "It is finished," (John xix. 30); and also: "I, if I be lifted up from the earth [exalted to the holies], will draw *all* unto me."—John xii. 32. All who die in Adam live in Christ, who, in his own good time, will destroy both death and the death state, by bringing to life all that have died, and preventing all future death.

In Hosea xiii. 14, the Lord says: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, [sheol] I will be thy destruction." "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away the tears from off all faces."—Isa. xxv. 7, 8.

These verses explain themselves, and are in harmony with God's plan. Death and hell must be destroyed, the covering of darkness vanquished, and the world redeemed. No limit is placed on the number thus redeemed. It must mean all, or he could not be the destruction of death and the grave. This is only a bird's-eye view of the conquering reign of Christ, "Who will have *all* to be saved."—1. Tim. ii. 4.

Many passages of the Word of God are threatenings. The Law of sin and death was not a good law, and the people could not live by it. It was a picture of sin, and was given, "That every mouth may be stopped, and all the world become guilty before God."—Rom. iii. 19. Its threatenings are typical and temporary, while the threatenings of the gospel are only against sin, and Christ will destroy sin and save the sinner. The mission of Christ is "To make an *end* of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness."—Dan. ix. 24.

How different from the false, delusive theory that sin will never end! The conquering reign of our Lord is to put down every foe. The world, placed in his power for redemption, must be redeemed, and once saved, will, we believe, be saved forever.

In Genesis iii. 15, we read: "And I will put enmity between thee and the woman, and between thy seed [sin] and her seed [Christ and his people]. It shall bruise thy head, and thou shalt bruise his heel." Here is the temporary reign of sin and the ultimate and eternal victory of Christ. Light and darkness for a time run parallel, the decrease of one being the increase of the other. Now the light of Christ was "the true light which lighteth every man that cometh into the world."—John i. 9. When all have received the light there can be no darkness. By degrees Satan (sin) is mangled, bruised and driven from the earth—yes, from the whole universe.

Individually we are saved in Christ and lost to Satan, for he cannot dwell in the light, and the daystar of devotion that rises in our hearts (minds) and lives causes all darkness to flee, until at last the devil is bound, because he has no adherents, and restricted because he has no minds in which to dwell. Mangled and bruised he is driven from our bodies. The Christ shall bruise his head.

But does not the seed of the woman include us as well as Christ? The seed of the woman is the seed of Abraham: "And in thy seed shall all nations of the earth be blessed."—Gen. xxii. 18. How can all nations be blessed as long as sin has any sway? Does not the

destruction of all sin mean blessing to the nations? And are not we the seed of Abraham and heirs according to the promise?—Gal. iii. 29. We think so, for "The God of peace shall bruise Satan under your feet shortly."—Rom. xvi. 20.

We do not think that Satan, or the Devil, always means the prince of the angels that sinned, but systems of sin and wickedness: and it is sin that God hates, and not the sinner. And it is sin that must be destroyed. When the fetters that bind the human race are broken, and the vail or covering of sin and darkness is removed, mankind will rise higher and higher, while sin will sink lower and lower until eternally destroyed. The ends of the earth shall find no place for sin, for the salvation of Christ will reach there. Neither will sin find a place in the deepest hell, for the refining judgment fires burn there—and it may not be as deep as some of us think.

Death will prove no eternal barrier against salvation, for "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. Life comes last, and it is upon the same identical multitude—the Adamic race—that death first comes. All shall live in Christ. There shall be a clean universe. The refining fires of God's righteous judgment will burn up death and hell, evil systems and conditions. God, who fills immensity, does not dwell in a filthy or unclean universe, which would be, if the idea of an endless hell were true. This would make out that God is filthy and unclean.

But what about ourselves? Are we to be dwarfed and stunted in the spiritual state? Most assuredly not. Nowhere in the universe could an endless hell be placed where our ears could not hear the sound, and our eyes see the sight. No air and light cells to convey sound and light are necessary in the spiritual world. No telescopes or ex-rays needed there! Heaven cannot be improved. Are there parts of God's universe where we cannot go? Must the painful and agonizing wails of sinners ring in our ears for all eternity? Has God a Blue-Beard closet in his universal temple where his murdered victims never die? We do not think so.

It does not take long for our thought to reach some far-off star. But in the future, our spiritual body, with mind and thought, and clothed with immortality, can traverse space as fast as thought now travels. Must we hover over the realm of hell and listen to the pleading cry of some dear relative or friend without trying to comfort or relieve? Must our harps of God blend with the groans of the Inferno? Is our Christ a Nero, and our God a Nero? No. This would misrepresent both God and his universe. Our sympathy does not die, our love harden and our conscience sear by crossing from earth to heaven.

All Hells Limited.

Let us look at some of the various meanings attached to the word hell. In 2. Pet. ii. 4 we read: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The word hell in this verse is from the Greek word Tartaroo, commonly called Tartarus. The Greek and English Dictionary defines it as follows: "A dark abyss, as deep below hades as earth [is] below heaven." Now the angels that sinned were cast down to Tartarus, and delivered into chains of darkness, to be reserved unto judgment. Then Tartarus is not eternal, but ends with the judgment, which is a means of breaking the chains of darkness.

In Jude 6 the same thought is expressed as follows: "And the angels which kept not their first estate, but left their own habitation, he hath re-

served in everlasting chains, under darkness, unto the judgment of the great day." This also shows that this hell is not endless, and that the everlasting chains are to be broken by the judgment. "He shall send forth judgment unto victory." Blessed assurance!

It is worthy of note here that Paul says the saints shall judge both the world and the angels.—1. Cor. vi. 3, 4. We are to share with Christ in his future work. The angels to be judged may be "the angels that sinned," mentioned by Peter and Jude. And what think you of a sinner under the reign of the loving Christ and his people? John says: "I saw thrones, and they sat upon them, and judgment [krima—not krisis—power to judge others] was given unto them."—Rev. xx. 4. The angels that sinned are here. Sinful men, together with the sinful angels are in hell. Nowhere beyond this life is there a hell so deep. In Deut. xxxii. 22 we read: "A fire is kindled in my anger, and shall burn to the lowest hell," —sheol. Even in the lowest hell the judgment fires burn.

Again we read: "But he knoweth not that the dead are there, and that her guests are in the depths of hell."—sheol. The depths of hell can be experienced in this life.

The word sheol is used over sixty times in the Old Testament, and in no place is it endless. Hosea speaks of its destruction.

Not finding endless torment in either Tartarus or Sheol, we turn to the Greek word Gehenna. It is used twelve times in the New Testament. Literally, it is the land or valley of Hinnom, also called Tophet. It was near Jerusalem. In this valley Solomon erected Moloch, a calf-headed idol, in whose burning hands children were sacrificed. This abomination was abolished by Josiah, who filled the place with corrupt debris from the city, and the dead bodies of malefactors. To consume this mass of corruption, fires were continually kept burning. Thus Gehenna, rendered hell, is a symbol of the destruction of sin and all worthless systems and moral corruption, and nowhere refers to endless suffering. Whether here or hereafter, it is the process of the sinner's purification and salvation. The fetters of sin that bind men down are burned away. The body of sin is destroyed, while the man rises to a new life in Christ. It is a great emancipator for all mankind.

Hades in Greek, relates principally to low conditions both past and present. It is closely allied with the Hebrew Sheol. It is always temporal—never endless. Out of these low conditions all the inhabitants of earth and the angels that sinned will be redeemed. Jonah and the rich man in hell [sheol, hades] represent the cast off, wandering and persecuted Jews. "Out of the belly of hell [sheol] cried I, and thou heardest my voice."—Jonah ii. 2. This is a foregleam of deliverance.

Could God torment an immortal spirit in endless hell? No; not without being there himself. [The Bible never speaks of any as immortal until made alive in Christ.—Ed.] All life emanates from God, who fills immensity with himself. "The heaven and heaven of heavens cannot contain him."—2. Chron. ii. 6. Our life is coexistent with God, and neither he nor we could suffer without consuming. God is the Center of life, and to him all life will be gathered. "All the rivers run into the sea."—Eccl. i. 7. What means the law of gravitation? Does not spirit attract life?

In studying the stupendous problem of Infinity we are bewildered. Life here is like a dream; but may the Lord hasten that glad day when we shall see as we are seen and know as we are known.

GEORGE M. DILS.

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With love to all, J. F. W.

ALBA, MO.

Feeding the Household.

WHAT do you think is the teaching of Matt. xxiv. 45 in reference to the duty of the Christian Church toward India at this time? If Christ comes next month, or next week, how will he regard us? Is India our Lazarus?

* *

REPLY.—I do not think the passage named has any reference to the duty of the Christian Church toward India. If I were looking for a text bearing on the duty of feeding the hungry, I might use the Golden Rule, "The poor ye have always with you, etc." or "I was hungry, and ye fed me, etc." Famine may come at any time, and it calls loudly for help. But the conditions of Matt. xxiv. 45 can exist but once—at the coming of the Lord. Apparently the "household" is the church, "the faithful and wise servant" a class of teachers, and "the meat in due season" the "present truth" with which they feed the household. The nature of that truth is implied by what the "evil servant" is saying: "My lord *delayeth* his coming."

The suggestion that India (or any others who are in need) may be our Lazarus seems worthy of thought. So far as the so-called Christian nations are responsible for the present condition and continued want of the sufferers, they may well regard themselves as the "rich man" doomed to the fiery torments of hades—God's method of burning up selfishness.

In all probability there is produce enough in the world to feed all its inhabitants; and where they cannot care for themselves, people surely ought to be fed. The individual efforts to send relief to the sufferers are good—both for the givers and the receivers—but evidently they are far from meeting the necessities of the case. Many thousands will starve to death. (We may be glad they are not dropping into endless or hopeless hell.) It is as yet an untried thing, but it seems that international cooperation might overcome the difficulty. Would it not be less expensive than a great war? Certainly it would be far more Christian and glorious. If the nations calling themselves Christian were really on the basis of "Peace on earth, good will toward men," I am quite sure there would be no more death by famine.—EDITOR.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE GREAT COMMISSION.

THE after-resurrection commission of Christ is not recorded in full in any of the four gospels, and for this reason, it may not be possible to know the exact words that he used. We get its substance by putting together all that is said about it by Matthew, Mark and Luke. John does not mention it. Matthew and Mark mention the same circumstance, though in different language. Luke does not appear to speak of the same circumstance.

In Matthew xxviii. 16–20 we learn that the eleven disciples went to a mountain in Galilee to meet the risen Jesus. When they saw him, they worshiped him: but some doubted. It seems that Thomas was not the only doubter. On this occasion Jesus gave the great commission. Matthew thus records it: "Jesus said unto them: All power is given unto me in heaven and in earth. Go ye therefore, and teach [or make disciples of] all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things which I have commanded you." In addition, he promised to be with them to the end.

According to Matthew, they were to go, disciple, baptize, and teach. They were backed by supreme authority, and encouraged by the Lord's abiding presence. It is worthy of notice that Matthew here says nothing about the gospel, faith, repentance or salvation. He does not speak of three baptisms, but of one baptism into three names; but it may be observed that there is no scriptural record of any apostle using three names in connection with baptism.—See Acts ii. 38; vii. 16; x. 48. "In him [Christ] dwelleth all the fullness of the Godhead bodily."—Col. ii. 9.

In Mark xvi. 14-16 we are told that Jesus appeared unto the eleven (without saying where) and reproved them for their doubt. Here the commission is recorded in these words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

Following this is a promise of power akin to the promise of the Lord's presence of Matthew. The commission as given by Mark differs from Matthew's statement, but they do not contradict each other. Both say, "Go ye." Matthew says, "Teach all nations," without giving the message; Mark says, "All the world," and "Every creature." Both show the unlimited breadth of the new commission as compared with the previous commission: "Go not in the way of the Gentiles, etc." And Mark shows that the message was to be "gospel,"—goodnews.—His statement includes three of the things omitted by Matthew—the gospel, faith (or belief) and salvation—but he defines neither the gospel nor salvation. By putting together the two statements we learn that the gospel was to be preached to all in order that those who should believe and be baptized should be saved. But these writings must have been addressed to people that knew something of the nature of the gospel and of salvation, or they would have been unintelligable.

It remains for Luke (xxiv. 46, 47) to give a glimpse of the nature of the gospel and of the salvation which it brings. His statement agrees with Paul's definition of the gospel in 1. Corinthians xv. 1–4. It is the death and resurrection of Christ—his death on account of our sins, and his resurrection on account of our justification. He died unto sin (Rom. vi. 10) or condemned sin in the flesh (Rom. viii. 3) and rose free from the load. To believe this gospel is to apply this work of Christ to ourselves—to put ourselves in his place, and claim what he did in our behalf as though we had done it.

The salvation which is thus secured includes repentance and remission of sins. Luke says nothing about believing nor of baptism, but he speaks of the effect that believing the gospel would produce. Repentance and remission! Repentance means a change of mind or of heart, which naturally leads to a change of conduct, or to obedience, by which a Christlike character is formed. Some think that we believe people can be saved without repentance. But from our point of view this is absurd, because repentance is salvation. Salvation is not to go to heaven at death. It is not to escape future punishment. But it is to escape present sinful conditions by the change of mind and life which is repentance. Godly sorrow is not repentance, but Paul says it worketh repentance. Faith in the gospel—which is an expression of the goodness of God—leads to repentance.—Rom. ii. 4. When people come to the turning-point, and are ready to enter on the new life of obedience, the Lord freely forgives all the sins that are past. And from that time they are reckoned "covered" and "complete in him," and under the cover, they go on to the perfection of Christ. This is salvation. And it is inseparable from, if not identical with, repentance. Salvation includes the remission of past sin, and that change of condition which is expressed by the word repentance.

Putting together all that Matt., Mark and Luke say of the great commission, (and in the light of

other Scriptures) we learn that Christ after he died for the sins of the world, and had risen free from the sinful condition of the world, told his disciples to go to all the world and preach the good-news of man's victory in Christ to every creature. This is the gospel. Believing this truth—making it personal—would cause godly sorrow for sin, lead to repentance — a change of heart and life—and give peace and joy in the Spirit of Christ. And they were not only to preach this glorious gospel of love and forgiveness for men to believe, to lead them to repentance, but they were to baptize their converts.

As long as the gospel is not believed it is practically as if it were not true, and therefore condemnation remains.

Faith, repentance and baptism stand related in the commission of Christ. How could the apostles have been true to their commission had they neglected or omitted either of these three? No Christian thinks of ignoring faith or repentance; but some ignore or belittle the ordinance of baptism. Why is this? The question is sometimes asked: "If our hearts are right, what is the difference whether we are baptized or not?" Well, the all-important thing *is* to have the heart or mind right—loyal and true to God. This is the foundation of all true character. But if our hearts are right, why should we not cheerfully follow the example and obey the command of our Lord? When he came to John to be baptized in water, and John was inclined to refuse, he said: "Suffer it to be so, for thus it becometh us to fulfill all righteousness." Now, if our Saviour submitted to the ordinance, and was buried and raised (not three times, but once) as a symbol of his own death and resurrection for us, is it too much that we should follow his example? Is it not one of the evidences that our hearts are right when we are willing to obey our Lord's commands?

It seems that if the real import or meaning of baptism were seen, there would be a stronger reason for obeying it,—less reason for sincere people to neglect it. Faith, repentance, and baptism! What is faith? It is receiving or appropriating the great gospel truth. What is the gospel? It is the truth that Christ revealed God's infinite love for us by his death and resurrection on our account. Then baptism is not only an act of obedience, but it is a symbol of our faith—that is, the glorious gospel which we believe.

Again referring to the meaning of repentance — that change of mind and life which is equivalent to salvation—we see that baptism is also a symbol of that great salvation. The real salvation is dying to sin and rising into the Christ life. The ordinance of baptism is a symbolic death, burial and resurrection. It is not necessary to say much about the meaning of the *word* baptism, when we can see the meaning of the *act*. How evident is the wisdom of our Lord in choosing and appointing an ordinance that not only symbolizes the *gospel* which we are to believe, and which is the power of God unto salvation, but which also symbolizes the *salvation* itself! It is an outward act

which represents the inward, spiritual change which is salvation, and also represents the gospel which produces that change. This cannot be truly said of any of the substitutes for baptism which the Catholic church introduced and which many Protestant churches have accepted. Neither can it be said of trine immersion; for Jesus died and rose but once, and we only need to be saved once—dying to sin and rising to holiness. As in the reality, so in the symbol.—See Rom. vi. 3-11; Col. ii. 12.

In honor of Peter's noble confession, he was given the keys—the opening power—of the kingdom.—See Matt. xvi. 13-19. Accordingly, Peter preached the first gospel sermon to both Jews and Gentiles. The first was on the day of Pentecost, and we find that to those who believed, and were therefore pricked in their hearts, Peter said, "Repent, and be baptized." And "they that gladly received his word were baptized."—Acts ii. 37-41. The next case was when Peter was called to preach to Cornelius and his family and friends. The circumstances were different, and the Lord sent the Spirit upon the converts before they were baptized; but that was not made a reason for their not being baptized with water. The apostle said: "Who can forbid water that these should not be baptized, who have received the Holy Spirit as well as we. And he commanded them to be baptized in the name of the Lord."—See Acts x. 34-48.

Peter was true to the commission in both cases, and the converts were baptized. And the same seems to be true in the practice of the other apostles. There appears to be no exception in the record of the New Testament.

No one who has the ability to understand what has been here said will think for a moment that I am pleading for the mere ceremony. No, indeed, but rather would I urge attention to the important things which baptism in water represents. It is this spiritual meaning that gives the ordinance its special value. As we have seen, it represents the gospel of the death and resurrection of Christ. To be intelligently baptized is therefore a profession of our faith in Christ--in the gospel which is the power of God unto salvation. It preaches the gospel in symbol—in a pictorial form. It is in itself an act of obedience—an expression of loving loyalty to Christ. "If ye love me, ye will keep my commandments," said our Lord himself. And baptism is also a symbol of the change of heart and life which is salvation. This change is the double process of death to sin and rising into the Christ life. Whether it be regarded as instantaneous or progressive, it is symbolized by the ordinance of baptism. It represents the death of the old man, and the birth of the new man. It represents the cleansing process—the washing of regeneration. It represents our faith, our hope, and our practical life. Indeed, it symbolizes all there is of Christianity, except the eating and drinking of Christ for the sustenance of the new life, which is symbolized by the memorial feast, usually called the Lord's Supper.

It seems as though all who can see the *spirit*—the real meaning—of baptism would not be slow to

obey the "*form* of doctrine" (Rom. vi. 17) given in the great commission, and used by the apostles. Intelligent representatives of the Roman and Anglican churches admit that immersion was the primitive form of the ordinance, and that other forms were adopted later for convenience. To us this seems an unwarrantable liberty; and it brought in substitutes that lacked the symbolism of the gospel and of salvation. We do not question the sincerity nor the spirituality of many who use the substitutes rather than the original form; but urge that the form, intelligently used, emphasizes the spiritual things symbolized.

Some may think it strange that we should speak of this subject in this way; but it rather seems strange that this subject has been and is by so many neglected. All that we plead for is that the various elements of the Great Commission—the gospel, faith, repentance, baptism, remission of sins—should all be put and kept in their proper relation to each other. May the harmony of truth come to the hearts of all—both old and young—and may we realize the fullness of the divine love as revealed in Christ, and the importance of believing and obeying the gospel.

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THERE is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And can not realize our bitterness.
"There is not one who really understands
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in "a solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.
And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key himself,
To open all its chambers, and to bless
With perfect sympathy, and holy peace
Each solitary soul which comes to him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me,"
And every time we are "not understood,"
It is a call to us to come again:
For Christ alone can satisfy the soul.
And those who walk with him from day to day
Can never have "a solitary way."
And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to him again.
The "Man of sorrows" understands it well,
"In all points tempted," he can feel with you,
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul:
And those who walk with him from day to day
Can never have "a solitary way."

—*Selected.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Peter's Confession and Christ's Rebuke.—Matt. xvi. 13-26.

(Lesson for July 22.)

GOLDEN TEXT.—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. xvi. 24.

Parallels: Mark viii. 27-37; Luke ix. 18-25.

INTRODUCTION.—We have come to the last half of the third year of Jesus' ministry, and the beginning of his announcement of himself as the Suffering Messiah. Between last lesson and this the following events are supposed to have occurred: (1) Movement from Tyre to Decapolis (Mark vii. 31); Healing one deaf and dumb. (2) Movement to the Sea of Galilee; Feeding the four thousand. (3) Across the Sea to Magdala (Mark vii. 10); Discourses. (4) To Bethsaida (Mark viii. 22); Opening the eyes of a blind man. (5) To the Feast of Tabernacles at Jerusalem (John vii. 1-10); Discourses. (Some put this journey later.) (6) Return to Galilee and the present lesson.

This journey opens a new epoch in the training of the disciples. The crisis of his death and resurrection is only about six or seven months ahead, and for these and the changes coming upon them they must be prepared.

I. JESUS THE MESSIAH.—Vs. 13-17. The evidence of his Messiahship had been abundantly given, in his wonderful teaching and wonderful works. Evidently Jesus designed to draw special attention to this subject, on this journey from the Sea of Galilee to Cæsarea Philippi, by raising the question concerning the popular opinion about himself: "Whom do men say that I the Son of man am?" He did not first ask for the disciples' opinion, but for the general public opinion. There were four different views held among the people. Some thought he was John the Baptist, risen from the dead; some thought he was Elijah returned; others that he was Jeremiah; and still others, some other prophet. By his question Jesus put his humanity (the natural, the earthly) to the front; and the concensus of public opinion drawn out was that he was some great man. Unbelievers in his Divine Sonship today, and even avowed infidels, will allow that Jesus was a great and a good man. The four answers from the people were all "flesh and blood" (or earthly) answers. They did not satisfy Jesus. His ministry, by teaching and miracles, was designed to prove that he was *more* than man. If not more than man, he was not a good man, for he claimed to be more. And now, having heard the popular opinion of himself, he makes the question personal to his disciples: "But whom say *ye* that I am?" Their answer to this would show the effect of his ministry upon them. Peter, the impulsive, a natural leader, promptly answered: "Thou art the Christ [the Anointed, the Messiah] the son of the living God."

This answer teaches that God is not merely a principle of life in nature, but a real, living, personal God, and the Father of our Lord Jesus Christ. It does not teach that Jesus himself was God, the Father, but that he was the *Son* of God. The claim of a certain modern Messiah(?) is greater than the claim of Jesus ever was; for Jesus endorsed the answer of Peter. "Blessed art thou." This was not a merely human or "flesh and blood" answer, but was revealed to Peter (as Jesus said), by "*My Father* which is in heaven." Perhaps Jesus referred to the voice from heaven at the time of his baptism: "This is my beloved Son, in whom I am well pleased."—Matt. iii. 17. The Father (dwelling in his Son) had confirmed that "voice" by the wonderful works performed.

The question, "What think *ye* of Christ?" is most important and vital. Our real thought of Him will control our life.

II. THE ROCK FOUNDATION.—Ver. 18. The Rock is Christ, "the *Son* of

the living God," the truth which Peter had confessed. Paul says, "Other foundation can no man lay,—which is Jesus Christ,"—1. Cor. iii. 11. For his noble and prompt confession, Simon was called Peter—a rock or stone. Besides, all who build on the Rock, Christ, partake of his nature, and become living stones, built up a spiritual house. "On this rock I *will* build my church." It is a sure foundation and strong, so that the "gates of hell [the powers of death] shall not prevail against it." The church may have been measurably obscured, but no power has been able to disorganize or destroy it. It never needs to be reorganized, nor to have another Christ, nor a new set of apostles. All who build on Christ, or all who have his Spirit, are his church.

III. THE TRUST.—Ver. 19. The work of opening the door of salvation, or the way into his kingdom was committed to Peter. In harmony with this, he preached the first gospel sermon to both Jews and Gentiles.—See Acts ii. and x. This verse gives heaven's sanction to Peter's teaching, binding and loosing accordingly.

IV. THE STRANGE CHARGE.—Ver. 20. "Tell no man." Why not proclaim the full truth then? It was not time. The divine plan was and is a plan of the ages. After the death and resurrection, the Christ should be preached.

V. A NEW REVELATION.—Vs. 21-23. From this time Jesus foretold his sufferings, death and resurrection. This was so contrary to their ideas of the Messianic plan, that Peter rebuked Jesus, and contradicted him. For this Jesus called Peter Satan—an opposer. He was looking at things from a human point of view, not from God's.

VI. LEADER AND DISCIPLES.—Vs. 24-26. Jesus, in order to carry out the work appointed him, had to deny himself and take up his cross—that is, crucify the natural inclinations of the human heart. This is the real crucifixion, of which his physical death on the Roman cross was a shadow. "In that he died, he died unto sin."—Rom. vi. 10. The disciples must follow their Master. This cross-bearing is the condition of discipleship.—See Rom. vi. 11.

Whoever lives for himself, and thus tries to save his life, really loses his life. As wheat lying in the granary can never realize the true object of its existence, so without the denial of self, or giving up our lives for the good of others, the character worth having can never be formed. And the whole world (on the lower order) is worth nothing as compared with the Christ (or heavenly) life and character.

The Transfiguration.—Luke ix. 28-36.

(Lesson for July 29.)

GOLDEN TEXT.—This is my beloved Son: hear him.—Luke ix. 35.

Parallels: Matt. xvii. 1-13; Mark ix. 2-13.

INTRODUCTION.—By comparing what Matthew, Mark and Luke say on the subject, it appears that this Transfiguration scene follows closely after the teaching of our last lesson. Peter had spoken for the Cabinet of Christ and confessed the Divine Sonship of Jesus; Jesus had foretold his sufferings, death and resurrection; he had also declared the self-denying conditions of discipleship; and made the statement of loss at his coming to those who would be ashamed of him before men. The twenty-seventh verse, the one preceding our lesson (also Matt. xvi. 28 and Mark ix. 1) records the peculiar promise that, "There be some standing here, which shall not see death, till they see the kingdom of God." Mark says: "Till they have seen the kingdom of God come with power." Matthew says: "Till they see the Son of man coming in his kingdom."

I. THE TRANSFIGURATION.—Vs. 28, 29. Matthew and Mark say: "After six days." Luke says: "About an eight

(*Continued on page 217.*)

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CONTENTS.

THE GREAT COMMISSION 209
A SOLITARY WAY, (Poetry) 213
NOTES ON SUNDAY-SCHOOL LESSONS
Peter's Confession and Christ's Rebuke, (July 22) 214
The Transfiguration, (July 29) 215
EDITORIAL ITEMS 216
EDITOR'S APPOINTMENTS 216
SOCIALISM 219
EXTRACTS FROM LETTERS,
Greatly Interested 221
Read and Lend 221
Much Enlightened 221
Koreshanity 221
Two Houses Stumbling 222
WAR IN CHINA 223
SIX GOOD OFFERS 224

EDITOR'S APPOINTMENTS.

July 14, and 15, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

July 22., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

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(*Continued from page 215.*)

days after." This in some countries means "about a week after." This scene seems in some way connected with the peculiar promise of verse 27. The great plan of God is based upon "seven,"—six thousand year days of work followed by the seventh thousand years of rest. From many Scriptures it appears clear that the coming of the kingdom of God, or the coming of the Son of man in his kingdom, or the reign of Christ and his saints, is "after six days,"—six thousand years,—and in the seventh thousand years—the millennium. This vision, or *seeing* the coming of the kingdom, was given to three —Peter, James and John—"some"—not all—who were standing with Christ when he made the promise of verse 27. Had he referred to the coming of the Spirit and the establishment of the church at Pentecost, he might have said "*all*"—with one exception. The other nine disciples were at the base of the mountain, and did not "see the Son of man in his kingdom."—Mark ix. 14–29.

Matthew and Mark say Jesus was "transfigured,"—or carried over or across in a figure. It was intended to be a figure, type or picture of the coming kingdom, for the three disciples to see. Peter, one of the three witnesses, long afterward (2. Pet. i. 16–18) referred to the transfiguration scene as a manifestation of "the power and coming [or coming in power] of our Lord Jesus Christ,"—yet future when he wrote,—and says: "We were eyewitnesses of his majesty." Jesus said: "Some of you shall see," and Peter says he saw and heard when he was with Jesus in the holy mount.

They went up into the mountain to pray, and "as he prayed, the fashion of his countenance was altered, etc." This was evidently a foregleam of the glorified and immortal state of all who shall be in the kingdom of God. "Flesh and blood cannot inherit the kingdom of God." "We shall all be changed." "It is sown a natural body; it is raised a spiritual body." The kingdom there pictured will come in answer to the prayer of God's people: "Thy kingdom come, etc."

II. THE GLORIFIED THREE.—Vs. 30, 31. Jesus, Moses and Elias. Three represents all,—in this case all who shall be glorified and reign in the kingdom. "When Christ, who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 4. This is a foregleam of "the manifestation of the *sons* of God," spoken of in Romans viii. 19, as a result of which the groaning creation shall be delivered.

Some think Moses was there to represent the law, and Elijah, to represent the prophets, and for the purpose of showing that they were both superseded by Christ. It seems that Moses, who died, may have been there to represent those of the church who have slept, and Elijah, to represent those who pass over without sleep. These two classes, with Christ, will constitute the rulers in the coming kingdom. From Luke it appears evident that all three were present in the mount. Jesus says: "Tell the vision to no man, etc." It *was* a vision of the future none the less because the three were actually there. Jesus was no doubt encouraged, in reference to the coming suffering and death, by this heavenly conference.

III. THE THREE WITNESSES.—Vs. 32, 33. Peter, James and John. Three represents all—in this case all the unglorified. As the glorified three represented the sons of God, and their appearing, "the manifestation of the sons of God," it seems that the unglorified three must have represented the nations of the earth, the groaning creation to whom the sons of God are to be manifested, and who are to be delivered thereby.—Rom. viii. 19–21. If the upper three represented the city of God, which has the glory of God, it seems

that the lower three must represent the nations who are to walk in its light, and be blessed thereby.—Rev. xxi. 9-27. It seems that the two groups of three are related to each other as the seed of Abraham (Gal. iii. 16, 29) and all the nations of the earth which are to be blessed by the seed, according to God's covenant with Abraham: "In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18.

These three men "were heavy with sleep, and when they were awake, they saw his glory." We read that, "The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. xl. 5; see also lii. 10. Peter no doubt enjoyed the experience, and wanted to have the conference prolonged, as when they were departing, he proposed to build a tabernacle, or booth, for each of the heavenly three. He knew not what he said. He probably did not understand until later that the scene was a glimpse of the coming and glory of the Lord.

IV. THE VOICE FROM THE CLOUD.—Vs. 34-36. While Peter was speaking, a cloud overshadowed them, and they were afraid. It was a bright cloud, (Matthew) like the shekinah of old, which was a token of the Father's presence. From this cloud came the voice, like that which was heard at Jesus' baptism, saying: "This is my beloved Son, in whom I am well pleased;" and adding: "Hear ye him." This is what the nations need. This is what all need. Jesus said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear [or having heard] shall live."—John v. 25. According to Matthew, it was the voice from the bright cloud (which indicated the Father's presence) that made the disciples afraid. Then Jesus touched them, and said: "Arise, and be not afraid." When the Father is known, love casts out fear.

After this scene, Jesus was found alone. Jesus said: "Tell the vision to no man, until the Son of man be risen again from the dead."—Matt. xvii. 9. And accordingly they kept it close. It was a matter of instruction for the disciples, and was not for the people at that time.

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SOCIALISM.

"And he that sitteth on the throne said, Behold, I make all things new."—Rev. xxi. 5.

THE close student of history knows that all transition periods have been accompanied by great unrest, and unsettling of conventional methods and ideas. Not to go further back than the beginning of the present age, such conditions were witnessed at the time of the appearance of Jesus, and the ensuing change from the Jewish to the Gentile dispensation, and this abnormal unrest was not merely local with the Jews but was world-wide, as far as the then civilized world reached; corresponding very much with conditions of today. Such a state of things was again seen at the time of the Reformation; the great awakening of Europe from its thousand year sleep in deepest darkness, and superstition. Another such transition period began with the French Revolution (Political). And as it seems, with ever briefer intervals, and accelerating force these great evolutionary changes, or steps occur. While many fail to see it, yet we are undoubtedly now again on the verge, yes even in the midst of such a change. We who now look back upon these historic steps, or advances admit that they have been for the good, and improvement of mankind. Not so however did the people, who actually witnessed these changes, judge; to them it was an evil omen; the unsettling and often violent uprooting of old, familiar, and conventional methods of doing, and thinking, foreboded nothing but evil to their minds. Shall we say this was all wilful ignorance, and dishonesty? No, far from it! With the exception of the small minority (the Elect) who always perceives what is ahead (by reason of a clear vision) the great majority simply felt alarmed by reason of not seeing things in their true perspective. On account of which the mental picture of their time, became blurred, and confused in their minds, and quite naturally caused them great alarm.

All this is literally true with multitudes today; they take great alarm, at new reform movements and advocates, because these discard old conventional methods, and phrases. While as a matter of fact they simply state old truths in newer and better terms; and advocate a forward movement. To illustrate this we will briefly examine two or three cases in point. The great reformer, philanthropist, and advocate of the literal precepts of Jesus,—Count Tolstoi—is by the great majority of nominal Christians, considered a religious fanatic. And to come nearer home, such a true teacher and prophet of his time as Prof. Herron, is called an anarchist, not by the unbelieving sceptical multitude, but by the professed church of God and His Christ. And this is in print all over the land, but especially in the religious press of the Pacific coast, of a few years back. Only to mention one more grand man of God, J. Stitt Wilson. Good, religious people have told me, that he is a secularist; yet I know from intimate acquaintance, and after hearing him many times, that he is one of the deepest spiritual teachers of today.

Now it seems to me, that Bro. Paton in his admirable article on the "Headless Beast" (July 1) comes dangerously near this error, of not seeing things in their true perspective, and therefore erring; particularly about his views on socialistic reform movements. The fact that these reformers, and their groups do not make much use of the old worn-out religious phrases and methods, does not signify that they have discarded the essential truths hidden in the same. No, it simply implies that they revolt against the common fashion, of making mere platitudes and cant of the deeply sacred and spiritual principles and words of the Christ. And after all, the truth or falsehood of

a principle or teaching is not to be found by merely glancing at the terms in which the same is stated; especially if we walk about with a prejudice against such terms. (As most people do with regard to Socialism.—One of the most beautiful words ever spoken by man, a word pregnant with the essence of the thought of Jesus: the brotherhood of *all* men, or socialism, which that thought implies in economic terms.)

For these many centuries, Christians have been familiar with the general, bold statements of the Bible, but they have only been interpreted in a theological, and individualistic sense. Has not the time come, to interpret the words of Jesus in their social and economic sense? Is it not the business of the prophet, and teacher, to interpret the words of his Master, in the language of, and according to the needs of his time? Granting this, what the world needs today *par excellence*, is to have the teachings of Christ interpreted in their social and economic aspects. This by no means implies any negation in their individual application; that always must and will remain essential. No one can consistently apply, or ask to have applied the teachings of Jesus in a *social* sense, unless he himself regulates his own life by the same.

Of course a common objection, and one which Bro. Paton voices, is that many social reformers are atheistic and sceptical. It would have been a better and truer statement to say that many of them are agnostics (neither believers nor unbelievers) and sceptical, as regards current churchanity. But after all, are not a great many of this class, unconscious followers of Jesus: because they do not make an *Idol* of the historical Jesus, and a *Fetish* of the Bible that should not militate against them. The fact that they lead moral lives, believe in the golden rule, and are seekers after truth, is worth something, is it not? Who would Jesus choose as his disciple; the agnostic, but truth-loving socialist, or the idol and Fetish worshiping nominal churchgoer? Anyone who intimately knows Christ, and has daily communion with his Father, can give but one and all, the same answer to this question. No, the danger is not from this quarter at all, but rather from those self-constituted infallible (?) Christ (?) and Lords (?) who manufacture (and set up for men to accept, or else suffer eternal loss) full ready made, patent righted, scientific (?) systems, with a smacking flavor of socialism thrown in, to entice the unsuspecting, simple-minded adult children who vaguely know that true Christianity must also have a social manifestation, and therefore often mistake these false, patent mushroom systems for the truth. In this quarter lies the danger today, to the earnest unsuspecting, but often simple minded and unlearned seeker after truth.

These thoughts are submitted in all honesty and kindness, for the consideration of Bro. Paton and all the readers of the HOPE. Let us seek and love *all* truth. JULIUS STADE.

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EXTRACTS FROM LETTERS.

Greatly Interested.

INCLOSED find one dollar for renewal of my subscription for the HOPE. The little paper is excellent. I have DAY DAWN and MOSES AND CHRIST, in which I am greatly interested. They have enlightened me in many things which to my mind had been obscure; and I have gained much. When reading them my heart always rises to God in gratitude that he called you to this work. I am heart and soul in sympathy with all. May God bless, guide, strengthen and keep you to the end.

CHICAGO, ILL. E. S. H.

Read and Lend.

GRACE be unto you, and peace, from God our Father, through the Lord Jesus Christ. I thank God upon every remembrance of you, and in my prayer remember you and your family. May the dear Lord bless you all. I still love to read the HOPE, and when read I lend to Comrade B. I enclose stamps to have it continued. I want it as long as I live.

My prayer is that the Lord may grant me to be like-minded with himself;—teach me to renounce all sin and draw me wholly to himself. He is wholly mine. Praise his name! He is my life and health, my light, joy, happiness and salvation. C. B. W.

BELLEVUE, MICH.

Much Enlightened.

FOR many years I have enjoyed reading the HOPE—having it sent me by a sister. I have recently returned from the West Indies, where for many years I was engaged in missionary work. I circulated the precious little paper among thinking people, a few of whom have been much enlightened, and if they were able, would subscribe for it. I inclose you a dollar for one year, and when I have read, I will send it to them in the far-off isles, that they too may be blessed by it. L. E. H.

BROOKLYN, N. Y.

Koreshanity.

I NOW inclose a dollar to renew my subscription to the HOPE.

I find myself growing nearer and nearer to the belief that "God is in the generation of the righteous," and soon will, if he has not already done so, appear in the form of a man, as I believe he also did in the person of Jesus.

I am still interested in the HOPE, but after reading the above, you will not be surprised to learn of the interest I take in the teachings of Dr. Teed, otherwise known as "Koresh,"—head and founder of the Koreshan Unity,—to whose literature you have access. I find these teachings are taking a deeper hold on me from year to year, and I sincerely hope they may attract your serious attention, for I regard you as a dear friend and brother, and want you to have the whole truth;—not alone for yourself however, but that you may also assist in "feeding the lambs," for which I think you have a special calling. A. A. S.

REPLY.—We need scarcely be surprised at anything in these days; and yet I am surprised at some things in this letter. I suppose that all Christians believe that "God is in the generation of the righteous," (Ps. xiv. 5) that is, that he dwells in his believing people. Why should any man need to be "growing nearer" to that belief?—and why should that truth be taken as having any bearing on the question of Koreshanity? Supposing that Dr. Cyrus (Koresh) Teed is a righteous man, why should we expect God to be in him more than in any other righteous man of our day? I do not think the doctor claims to be perfect—so at least I am told by one of his sincere followers—and yet "all the God there is" is believed to be in him.

But it does not mean much to say that Dr. Teed is God, or that he is not, unless we understand the term God. I have read several of his articles and

pamphlets, and I confess I do not understand what his claim is. After years of reading, Bro. S. admits to me that he is not sure. I think his teaching would make rather indigestible food for "babes." Sometimes his followers say "He is the Lord God of heaven," and at other times, that he is the "reincarnation or embodiment of the wise men of the ages," and that he "will be God" when they all come into him. They do not claim that Dr. Teed is the Creator of all things, that he knows all men and things, nor that he is Almighty. I do not think he claims to be the Father of our Lord Jesus Christ, of whom John says: "No man hath seen God at any time;" and whom Paul describes as: "The king immortal, eternal, invisible, whom no man hath seen nor can see." Of course, when I think of God, I think of all these, and the attributes of infinite wisdom, goodness, mercy, love and power. There is such a difference between the two conceptions of God that it is difficult for me to decide whether they claim that Dr. Teed is God, or that there is "No God."—Ps. xiv. 1.

Jesus was very emphatic in his claim that he was "the Son of God," and that he came to reveal the Father,—the wisdom, love and power of the God who sent him. And not only did he say he was God's Son, but he proved his claim by his wonderful miracles—controlling the winds and waves, feeding the multitudes, healing all manner of sickness, casting out devils, and raising the dead. A few such manifestations of power by Cyrus would help his claim to be the Messiah of this age—a reincarnation.

I confess to some surprise that Bro. S. and others who profess to believe in Christ through the apostles' word, should look for or accept a reincarnation of Christ, (a coming again in the flesh), in the face of the recorded words of Jesus: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not,"—(Matt. xxiv. 23); and in the face of Paul's words: "Yea, though we have known Christ after the flesh, yet now henceforth know we him so no more."—2. Cor. v. 16, R.V. John says we shall see him as he is when we are changed and made like him.—1. John iii. 2. The next verse shows that this is a purifying hope.

There are so many things in which Koreshanity seems to contradict the Bible teaching that it does not attract me. Unless I am mistaken, it gives no hope of personal immortality—even teaching that the only sense in which Jesus lives is as the seed lives in the crop. Romans ii. 7 is better than non-entity. I can both trust and love the Jesus who communicated the message for his people to John long after the ascension and glorification. "Hold fast, that no man take thy crown." Whatever may be the result, I feel justified in giving a word of warning.—ED.

Two Houses Stumbling.

THE June 1, number of the HOPE came this morning, and I have feasted on it. It does me good to know that even a few see the clear light of God's word in these days of confusion. Only for the prophetic light of the past twenty-five years, we too would be in darkness. Jewish Israel stumbled, walked in such indistinct light that it was all indefinite to them, because "they knew not the *time* of his [Christ's] visitation."

And that is just the difficulty with Gentile Israel: they know not the *time*, therefore they are stumbling, walking indefinitely, looking for the fulfillment of things already fulfilled: studying astronomy to prove the fulfillment of Scripture: trying to find light on God's word by astronomy—even his "set time." I have to smile at the idea. The apostle says if you lack wisdom (do not know), ask of God, who giveth liberally—always more than you ask for.

It took me two years to leave off writing to —— —— for wisdom, and go to God in prayer, and ask him to give me wisdom and understanding of his word. And he did it, little as I was.

How glad I am to see you so clear and free-spoken notwithstanding the difference of opinion with many prominent Christian men. "Dare to be a Daniel." God's Daniel is a man to be proud of. His loyal heart and life are a source of strength to me many times. Little did he know the good to come of his experience. But God, who permitted it, knew. So it was all in wisdom and love.

The article, "God's Second Things," is excellent. The light of God's word has fully settled me in regard to the destruction of the old body. Let it go to ashes. I'll never want it again. The new body, which cannot die any more, is of heavenly origin. The angels are heavenly, have the life of God, so they cannot die. And what Jesus said to his disciples, he says to all who believe on him through their word; and he says: "My God, and your God; my Father, and your Father."

"The Twentieth Century Church:"—I am glad to see men recognizing the true state of things in the nominal churches. They (men) are feeling after light. I am really in favor of the Sunday News Paper, for I believe it *will be* the means of reaching the masses,—not with studied rhetorical sermons, but plain, honest, heart-felt truths. Men are hungry, but they are not fed. Theatres and operas entertain, but they do not feed. The same is true of many church services.

We love to see the movement among the Jews—their rising again. It is all so clearly portrayed in the Scriptures. See "Two Dispensations," in DAY DAWN.

So Bro. Wilson is gone,—like Bro. Muller and our Master, penniless. Their prayers are not dead. They are not all answered yet, but I am glad they do not need to wait and watch to see that they are answered. L. D. H.

COLUMBUS, O.

WAR IN CHINA.

ON Sunday, June 17 the Chinese forts at Taku fired on the foreign vessels in that port. The fire was promptly returned by the combined fleet of gunboats, and the weak, mud-built forts were quickly reduced and forced to surrender. The foreign loss is stated at 21 killed and 57 wounded, mostly in the Russian and German forces; it is rumored that a British gunboat was disabled. Detachments from all the boats were at once landed. Large reinforcements (British, Russian, Japanese, and French) were expected in a few days. An ultimatum had been sent to the Chinese demanding the withdrawal of their troops from the forts before two o'clock Sunday afternoon; the response was the opening of fire by the forts at one o'clock Sunday morning. The reason for the ultimatum is not stated in the despatches, but was probably the refusal of the chinese in the forts to allow the gunboats communication with the foreign troops at Tientsin. Throughout the week the Boxer rebellion had assumed constantly more alarming proportions. In Peking, the capital, the Foreign Ministers, diplomats, missionaries, and merchants became virtually prisoners. * * * *

America and China. Cabinet meetings have been held daily in Washington devoted to considering plans for rescuing Americans from the fury of Chinese fanatics, and the natural anxiety of the Cabinet has been intensified by Mr. Conger's inability to communicate with the State Department. In his instructions to Mr. Conger to take independent, but, if desirable, concurrent action, Secretary Hay is but following the course of the United States in China in 1840 at the bombardment of Canton, in

1858 in the attack on the Taku forts, and in 1860 in the forcing of the Peiho and the occupation of Peking. It was at Pientsin in the latter year that the famous treaty was made by which the Chinese Government definitely guaranteed the toleration of Christianity. "Any persons," says Article 29 of our Treaty of 1858, "citizens of the United States or Chinese converts, who, according to these tenets, peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested." Our history in China, marked always by independent, even if concurrent, action, will not embarrass us; we are and shall be free from any semblance of agreement or alliance. This settled, the Cabinet realizes that its first duty is to give the fullest feasible protection to our officials, missionaries, and merchants in China; property interests are decidedly of secondary consideration. All the available marines attached to our Asiatic station will be concentrated at Tientsin. Admiral Remey has been ordered to send a battalion of marines from Cavite to Admiral Kempff at Taku, the guards for Cavite being replaced by troops from General MacArthur's command. At Admiral Kempff's request, the Iris, a large collier, will also proceed to Taku from Cavite with coal and stores for nine hundred men for three months. This increase of American military power in China is regarded with special satisfaction by the Powers. The forwarding of a large military force by any one of them might excite suspicion and opposition, as we have already seen in Japan's opposition to Russian aggression, but such a course by the United States is above suspicion. Our increase of military power on the Peiho is, however, not regarded so favorably by the Chinese Government itself. As in the case of Turkey, so with China, her only hope of escaping disintegration lies in the mutual jealousies of the Powers.—*The Outlook for June 24.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 15. ALMONT, MICH., AUGUST 1, 1900. $1.00 a year.

HOPE OF HIS CALLING.

THE Apostle prayed that the believers might have the eyes of their understanding enlightened, that, among other things, they might know what is "the hope of his calling."—Eph. i. 18. This suggests the question: What is the Christian's hope? or What is the purpose for which the Lord calls us? "All things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. This suggests, not merely that God purposed to call them, but that he called them for a purpose,—that the calling out of the saints from the world is not the end, but a means toward the end.

The New Testament makes a clear distinction between the church and the world. "Ye are not of the world, but I have chosen you out of the world." The very common idea among Christians is that the church—the body of Christ—is to be saved, and that the world—all outside of the church at death or at the Lord's return—is to be hopelessly and eternally lost. But the Bible speaks of Christ not only as "the Saviour of the body,"—the church (Eph. v. 23–27), but also as "the Saviour of the world."—John iv. 42; 1. John iv. 14. "He is the propitiation for our sins [the church]: and not for ours only, but also for the sins of the whole world."—1. John ii. 2. "Behold the Lamb of God, who taketh away the sins of the world."—John i. 29. "We trust in the living God, who [through Christ] is the Saviour of all men, specially of them that believe."—1. Tim. iv. 10. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 18.

Instead of its being God's purpose merely to save the church, it is his revealed purpose to save the church first, and through it to bless and save the world afterward. The hope of the church can never be fully understood until God's purpose concerning the salvation of the world is seen. There is a time fixed in God's great plan for the development and salvation of the church, and there is a time fixed for the sal-

vation of the world. God is a God of order, and does everything in the right time. God has not been trying to save the world in the past ages, nor engaged in a haphazard struggle with his enemy to save as many as he could, or as many as would let him. When God undertakes to do anything, he does it. He cannot fail.

The age between the first and second advents of Christ—commonly called the gospel age—is the time appointed for the development of the church. The gospel of Christ's death and resurrection is preached. No such gospel was ever preached before. The ancients only had a foregleam. Those who believe, repent and are baptized into Christ are saved. Their past sins are all forgiven. They have been called and drawn of the Father, and come to Christ.—John vi. 37, 44. They are begotten and in due time born of the Spirit. They love the Lord, his truth and his appearing. They wait (whether waking or sleeping) for God's Son from heaven.—1. Thess. i. 10. At the end of the age, at the time of the harvest, he comes, according to his promise, and receives them to himself.—John xiv. 1-3. This is his second appearing—"to them that look for him."—Heb. ix. 28. He came the first time to the Jews only (Matt. xv. 24) and was despised and rejected.—Isa. liii. 2, 3; John i. 11. He comes the second time, only to those who love him and look for him and who will receive him. He comes *for* his saints, and gathers them together unto himself.—Ps. l. 5; John xiv. 1-3; 1. Thess. iv. 13-18; 2. Thess. ii. 1; 2. Tim. iv. 8; Heb. ix. 28. Having loved him and suffered with him, they shall be glorified together with him.—Rom. viii. 17.

What next? What of the world after the Lord has come to be glorified in his saints? Some think they will be doomed to a hopeless hell, or endless suffering. Others think they will all be annihilated, or hopelessly destroyed. Both these classes agree that the plan of salvation will end with the end of this age, or when the church is fully saved and glorified with Christ. But we think there are many Scriptures showing that the plan of salvation does *not* stop at the second coming of the Lord,—that the door of mercy does *not* close. Really, the Bible never mentions "a door of mercy"—open or shut, and many, many times says that "The mercy of the Lord endureth forever." If we are right, there is great need of a better conception of the plan and character of God than many people have. We think if they knew God, they would not need to try to love him.

There are several names given to the church and things said of her which show that the work of blessing mankind goes on after the end of the gospel age of election, and after the exaltation and glorification of the church.

The Church as the Woman.

First, the church is called a woman—during the gospel age, "a chaste virgin," "espoused to one husband—Christ," (2. Cor. xi. 2), and after the marriage (an idea which is made very prominent) "the bride, the Lamb's wife."—Rev. xix. 7; xxi. 9; xxii. 17. She has the spirit of the marriage before the

marriage. — ("Whom having not seen ye love,")—but the union is not consummated until the Bridegroom comes, and they that are ready go in to the marriage.—Matt. xxv. 1-10. Now, why is the figure of bridegroom, bride and marriage used? Because the earthly plan of God is a shadow of the heavenly plan; and we know that the true object of marriage is offspring; and the idea of bridegroom and bride merges into that of father and mother. That the work of grace for mankind goes on after the marriage is shown by the fact that "The Spirit and the bride say, Come,"—inviting the nations to come and drink of the water of life freely, as it flows out as a river. During the age of election, it is the Spirit's work to call and prepare the bride, and by cooperating with the Spirit, she makes herself ready; and the water of life is not then spoken of as a river, but only as "a well of water, springing up into everlasting life."—John iv. 14. It is a later and larger development of God's plan when "the river of the water of life" flows out from the seat of power, and "The Spirit and the bride say, Come," and instead of the limitation of election, it is "Whosoever will." We know that this order of God's plan has been overlooked, and the doctrine of election ignored, and the "Whosoever will" applied before the river of water was due; but the order of the ages and of the plan makes harmony.

The idea of hope and blessing for the nations after the marriage of the Lamb is confirmed by the grand picture of the New Jerusalem with its twelve open gates. It is a twelve-gated gospel. This city is called "the bride, the Lamb's wife."—Rev. xxi. 9. As the false church is called both a woman and a city—Babylon (Rev. xvii. 1-6), so the true church is called both a woman and a city—New Jerusalem. This scene in the last of Revelation is after the marriage. The church has been taken into the heavenly condition—the royal priesthood in the throne with Christ; and this is the throne, the seat of power, from which "the river of water of life" flows. Those within—the charter members—are saved. The unsaved—the "dogs, sorcerers, etc."—are outside. That is the picture of the unregenerate or natural man. But they are not in endless or hopeless hell. The city is there for the nations (those outside) to walk in its light. The gates are open for those who accept the invitation of "the Spirit and the bride," to enter in. The water is free and abundant for all that need it; and only the unsaved—those outside—need it; and "the leaves of the tree are for the healing of the nations. Only the sick and sinful need healing. The grand result foreseen by John shows the complete success of Christ and his bride in regenerating the world. No more tears, nor pain, nor death, nor curse! All are blessed.

This plan of regeneration for the nations after the marriage of the Lamb is illustrated by the allegories of Adam and Eve and Isaac and Rebekah. Adam was the figure or type of Christ (Rom. v. 14) who is called "the second man."—"the last Adam."—1. Cor. xv. 45-

47. Both are Heads of the race—first natural, afterward spiritual. God's plan on the natural plane was to make the man first, from the man to make the woman, unite them in marriage, and then give them the command, "Be fruitful, multiply, subdue the earth, and have dominion." This was said to the married pair. So is God's plan on the spiritual plane. Christ was first, the bride is developed next, then follows the marriage, then the regeneration (Matt. xix. 28) and the dominion. Every thing belonging to Christ is shared by his wife. "Heirs of God, jointheirs with Christ." "If we suffer, we shall also reign with him."

Isaac (a child born when his mother "was past age," and his father "as good as dead," Heb. xi. 11, 12) was a type of Christ.—Gal. iii. 16. After he was offered as a sacrifice, and received from the dead in a figure (Heb. xi. 17-19), Abraham sent his eldest servant Eliezer (type of the Holy Spirit) to bring a wife for Isaac. As the Holy Spirit met the virgin church at Pentecost, and espoused her to Christ, giving her the earnest of her inheritance, so Eliezer met the virgin Rebekah at the well, where she had come to draw water, and gave her the earnest of her inheritance as the future wife of Isaac. After the espousal, Eliezer and his company tarried all night (type of the gospel age, which in many respects has been a long, dark night) and in the morning he took Rebekah, with her own consent, away to meet Isaac. Isaac came out and met her in the open field, and himself took her into his mother's tent. This is clearly a type of Christ coming to meet his church, and taking her into the place prepared for her in the Father's house.—John xiv. 1-3. It was said of Rebekah: "Be thou the mother of thousands of millions. This is a foregleam of the regeneration by the antitypical Isaac and his wife. Both the facts stated and the illustrations show that the plan of salvation does not end at the coming of Christ and the marriage of the Lamb.

The Church as the Seed.

SECOND, the church is spoken of as the promised Seed; that is, in her oneness with Christ, her Head. "The husband is the head of the wife, even as Christ is the head of the church." "For we are members of his body, of his flesh, and of his bones."—Eph. v. 23-31. We thus learn that Christ is both Husband and Head, and that the Church is both Wife and Body. By this compact, all that he has and is she is and has. If he is the Seed, so is she. His Father is her Father. His nature and Spirit are hers, and their work is one.

To the enemy, in the form of a serpent, God sasd: "Her seed shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. This seed by general agreement means Christ; but when the oneness of Christ and the church is seen, it is readily applied to her. Hence Paul said to the church: "The God of peace shall bruise Satan under your feet shortly."—Rom. xvi. 20. This threatening against the serpent implies the death or destruction of all that the serpent represents. This is the gospel of blessing to the nations negatively stat-

ed. As it takes all of the gospel age of election to develop and perfect the church—the Christ body—it follows that the work of the seed must be afterward.

Two thousand years after the threatening against the serpent, the Lord put the gospel in the form of the promise to Abraham: "In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. That seed primarily was Isaac, but Isaac was a type of Christ.—Gal. iii. 16. But the Spirit in the apostle shows that the seed includes the church—in her oneness with her Head. "The children of the promise, [not merely a child of promise] are counted for the seed."—Rom. ix. 8. "Now we, brethren [the members of Christ], as Isaac was, are the children of promise."—Gal. iv. 28. As the children of the promise are the seed, and the believers in Christ are the children of promise, it follows that they are the seed. But Paul puts this truth in positive form—the seed of Abraham meaning the children of God, of whom Abraham, as the father of the faithful, was a type. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is [in Him] neither Jew nor Greek, neither bond nor free, neither male nor female: for ye are all one in Christ Jesus. And if [or seeing] ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 26–29.

What was the promise? That the seed should bless all the nations, all kindreds, all families, of the earth. As it requires the whole gospel age of election to develop the promised seed, the promised work of the seed must follow afterward. The seed is to bruise the head of the serpent, man's enemy, and bless man. And when the work is done, as John foresaw it, "there shall be no more curse."—Rev. xxii. 3. This does not mean in heaven, the home of the church, which never had any curse; but means wherever the curse was, as a result of the fact that "the leaves of the tree were for the healing of the nations."—Ver. 2. Then "there shall be no *more* curse." It will be when the curse is removed, when God's kingdom shall have come, and his will shall be done in the earth, as it is done in heaven.

The World's Conversion.

THIRD, the world shall be converted. The General teaching of the churches has been that the world shall be converted in this gospel age, before the Lord's second coming. For that reason they have been compelled to postpone the Lord's coming until after the millennium, which they regard as a part of the gospel age. Another class of teachers denies that the world will ever be converted, because they see many evidences that the Lord's coming is near, and the age is ending; and there are many proofs that both the world and the nominal church will be far from right at the end or harvest of this age. These two classes of teachers are both partly right and partly wrong. The latter class is right in saying that the world will not be converted before the coming of the Lord, but it is wrong in saying that the world shall never be converted.

The former and more popular class is right in saying that the world shall be converted, but it is wrong in saying that the world will be converted before the Lord's coming, and that therefore his coming will not be until after the millennium. The proof of these statements seems clear.

It is positively stated by the Psalmist that all the ends of the world shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him.—Ps. xxii. 27. No one who believes in the harmony of Bible teaching ought to ignore or belittle that statement. It contains two of the Lord's blessed "shalls." The world shall remember and turn to the Lord, instead of forgetting and turning their back upon him, as they have been doing; and they shall worship him, instead of idols and themselves.

But the question is, *When* will the world be converted? Verse 28 gives the answer. It will be when and because the kingdom is the Lord's, and he is the governor among the nations. Is not this true always, that "the kingdom is the Lord's, etc?" That the Lord is always supreme, we admit; but there is a clear Bible sense in which Satan is the god (ruler or governor) of this world.—2. Cor. iv. 4; John xii. 31; xiv. 30; xvi. 11; Eph. ii. 2; vi. 12. The devil was right when he told Jesus that the kingdoms of the world were delivered to him, (Luke iv. 6); otherwise his offer to Jesus would have been no temptation. Jesus would not accept them on the devil's condition of service. That is the way men get political power in this world. But Jesus knew of a rugged road to victory, and he chose to take it and wait the Father's time. Satan has been represented in the government of the world, by the four great world powers, of Daniel ii. and vii. and by the Church and State power of Revelation xiii.-xvii. But it is all for a purpose and for a limited time. After the world powers have served their purpose, the kingdoms are transferred to Christ and the saints, "and all dominions [or rulers] shall serve and obey him."—Dan. vii. 27.

The time of the transfer is at the sounding of the seventh or last trumpet. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [as they were not before] the kingdoms of our Lord, and of his Christ; and he shall reign [be the Governor among the nations] forever and ever."—Rev. xi. 15. The twenty-four elders, representing the redeemed from the earth, rejoice at this transfer of power. All the trumpets are fulfilled, not by a literal blast on the air, but by the loud or great events which transpire under their sounding. Paul speaks of the "last trump" as the one at or during which the Lord comes and the resurrection occurs.—1. Cor. xv. 52; 1. Thess. iv. 16. And John says the "seventh trumpet" is the time when Christ takes possession of the kingdoms, and rewards his prophets, the saints, and them that fear his name, the small and the great. From this it appears that Paul's "last trumpet" and John's "seventh trumpet" are the same. There are only seven trump-

ds, and the seventh must be the last.

Now, the Lord's taking possession of the kingdoms does not mean that the nations are yet converted at the time, for John says: "The nations were angry, and thy wrath is come;" and he also speaks of the destruction of the corrupters of the earth. It is true there is to be a terrible destruction when the Lord comes to be glorified in his saints.—2. Thess. i. 6-10. But resurrection or restitution follows destruction. "Thou turnest man to destruction, and sayest, *Return*, ye children of men."—Ps. xc. 3. The resurrection always follows death; "For as in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22. "The times of the restitution of all things" follow the Lord's coming.—Acts iii. 19-21. This destruction of them that know not God and obey not the gospel does not in the least militate against the statement in Psalm xxii., that "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations."

All these Scriptures show that the work of mercy and blessing does not end at the Lord's return. He comes to reign, restore and bless. They also show what a glorious hope is held before the church. They shall share the Lord's glory, come with him in his glory, and reign with him. "He that hath this hope in Him purifieth himself, even as He is pure."

(*To be continued.*)

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus and the Children.—Matt. xviii. 1-14.

(Lesson for August 5.)

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark x. 14.

Parallels: Mark ix. 33-50; Luke ix. 46-50.

INTRODUCTION. — This lesson was given by our Lord soon after the Transfiguration. Matthew, Mark and Luke speak of it, but none appears to give it all. It was given to correct a self-seeking spirit and to inculcate humility. Jesus teaches here by an object lesson. All other religions, outside of the Hebrew line, belittle children. Christ honored woman and exalted children, making them the type of the members of his kingdom. The twin thought of this lesson is the child and the childlike people. It is well to read the parallel passages and Matthew xix. 13-15 and Mark x. 13-16.

I. DISCUSSION AS TO WHO SHOULD BE GREATEST IN THE KINGDOM.—Ver. 1. Mark ix. 33, 34 shows that a sharp discussion had arisen among the disciples on the way home from the Mount of Transfiguration, as to who should be greatest, or occupy the chief places in the kingdom, which they still supposed Jesus was about to establish on the earth and on an earthly plan. This may have risen from the fact that three of their number had been selected to go up into the mount. Besides Peter had been given the keys. Those specially favored may have usurped some authority, or assumed a dictatorial spirit, which would naturally be resented by the others. This all shows the earthliness of their ideals both of the kingdom and of fitness for high positions therein. It appears that they finally appealed to Jesus to settle the dispute. Or, putting together all that is recorded, it appears that Jesus overheard their disputing, and asked them about it. The disciples were silent, perhaps a little ashamed. But Jesus knew the reasoning of their

(*Continued on page 233.*)

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CONTENTS.

HOPE OF HIS CALLING	225
The Church as the Woman	226
The Church as the Seed	228
The World's Conversion	229
NOTES ON SUNDAY-SCHOOL LESSONS	
Jesus and the Children, (Aug. 5)	231
The Forgiving Spirit, (Aug. 12)	234
EDITORIAL ITEMS	232
EDITOR'S APPOINTMENTS	232
ANOTHER PHASE OF THE BEAST	236
EXTRACTS FROM LETTERS,	
Sanctified by the Truth	238
Headless Beast and Socialism	238
Incentive to Right Living	239
TRUTH VS. CREEDS	240

EDITOR'S APPOINTMENTS.

Aug. 5, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Aug. 10, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Aug. 11, and 12, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Aug. 19., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

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(*Continued from page 231.*)

heart, (Luke). Then the disciples, (or some of them) asked him to settle the question for them. According to Mark x. 35–37 that may have been the time when James and John asked for the two chief positions.

II. THE OBJECT LESSON.—Vs. 2–6. He took a little child, and set him in the midst of them. "Except ye be converted,—except ye turn right about and walk in an opposite way,—except your spirit and method be thoroughly changed, ye will not even enter the kingdom, much less be the greatest in it. This was a sharp reproof of their dispute and the underlying cause of it. The principle involved is as important now as it was then. The childlike spirit is the condition of membership in his kingdom.

What are the qualities here commended? Not sinlessness, nor absolute purity. Jesus was not speaking of the final condition of holiness and happiness, but of the kingdom about to be established for preparation and work. The Children need salvation or regeneration as much as others in order to be prepared for the final condition. All children manifest the earthly and animal nature at the first opportunity. The childlike qualities necessary to discipleship are humility; freedom from ambition rivalry or jealousy; love and trust; teachableness and obedience. To humble one's self, and to learn to work for the good of others, make true greatness. The ideals of the heavenly kingdom are exactly opposite to the ideals of human kingdoms. That is why Jesus said they must *turn about* in order to enter God's kingdom. To receive a little child in the name of Christ is to receive Christ. It means to receive the qualities which he commends and manifests.

This lesson is intended to illustrate Christ's love and care for children. It is not merely the infants, but the "little ones which believe in me," of whom he speaks. Children belong to the Lord, and are to be brought up in "the nurture and admonition of the Lord." This will not be accomplished by teaching them that they "belong to the devil," and that they must "sow their wild oats." The farther people go away from the right, the farther and harder is the home journey. Jesus makes it a woeful offence to offend, or put stumbling blocks in the way of children, or young disciples. Better to die at once (the millstone about the neck is a strong illustration—making death sure and quick) than to stand in the way, or to put hindrances in the way, of children walking in the right path.

Perhaps it was under the influence of old worldly ideals that the disciples on another occasion tried to hinder the mothers from bringing their children to Jesus, and He said "Suffer [allow] them to come, etc." It is worthy of note that he laid his hands on them, prayed for them and blessed them, but did not baptize them. Children properly trained may chose the Saviour and learn to obey him very young. Hinder them not.

III. WOE BECAUSE OF OFFENCES.—Vs. 7–9. "Woe unto the world because of offences!" This is not a wish, but a statement of fact. The "offences" are hindrances, stumbling-blocks, in the way of men and children walking in the right way. "It must needs be:"—Offences are natural, the result of low conditions, but none the less they bring woe upon the offender, and others too. The innocent often suffer with and on account of the guilty.

The eighth and ninth verses show that it is better voluntarily to *cut* off or *pluck* out "hand or foot or eye," that offends or hinders self or others, than to be cast into gehenna fire to have them *burned* away. They must be gotten rid of. And hell fire is God's way of getting rid of all evil that is not

freely given up. Everlasting is age-lasting, or as long as the thing to be burned up lasts.

IV. HEAVEN'S CARE FOR LITTLE ONES.—Vs. 10-14. Do not despise these little ones, nor belittle them or their interests, because they have angels in God's own presence, who see his face, who are interested in their welfare. Heaven does not neglect them, and it is not safe—it brings woe—to neglect them on earth. This verse is not speaking of "disembodied spirits," but of angels who guard and care for the children in this life.

Heaven's care for the children, according to Matthew, is emphasized by the Son of man coming to save the lost. All are children first, and Christ's redemption includes all the children. None are predestined to hopeless damnation, but redeemed to be saved. This is illustrated by the finding of the lost sheep—brought back to the fold. Jesus says: "Even so it is not the will of your Father that [even] one of these little ones should perish."

The Forgiving Spirit.—Matt. xviii. 21-35.

(Lesson for Aug. 12.)

GOLDEN TEXT.—Forgive us our debts, as we forgive our debtors.—Matt. vi. 12.

Read Matt. vi. 14, 15; Mark xi. 25, 26; Luke xvii. 3, 4; Eph. iv. 32.

INTRODUCTION.—The lesson is supposed to include a summary of all Christ's teaching on the subject of forgiveness. He often spoke of forgiveness, and he practiced what he taught. It is usually regarded as a very important, but *difficult* duty; but it is as easy to forgive as to perform any other duty when we have the spirit of forgiveness. Of course, it is contrary to the tendency of the natural heart, and therefore to the prevailing spirit of the age. It is the test of the real state of the heart.

I. CHRIST'S LAW OF FORGIVENESS. Vs. 21, 22. Peter raised the question: "How oft shall my brother sin against me, and I forgive him?—till seven times?" This question was suggested by what Jesus had been teaching concerning offences (see last lesson) and also his method of treating offenders.—Vs. 15-17. The rabbis required the offender to humble himself, seek out the injured party, and obtain forgiveness by owning his fault; but Jesus taught the opposite—that the offended one should seek out the offender and seek to win him to reconciliation. The rabbi's method is common among even professing Christians, who virtually say: "He has wronged me, and I will never have anything more to do with him, unless he will come to me and confess his fault and ask forgiveness." This seems to indicate an unforgiving spirit. The other way is the Lord's way of dealing with those who sin against him; he manifests his loving and forgiving spirit by seeking to win the offender. It is clearly expressed in the words: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

Peter evidently was not wholly in touch with this spirit of forgiveness, and thought there must be some limit to its application. The rabbis said three times. Surely "seven times" would be enough. That was a full number, and yet the offender might go beyond it, and leave some room for the exercise of the natural, unforgiving spirit—a spirit of revenge. It is probable that Peter was often offended, and was speaking out of his own heart. But Jesus showed how far Peter was from the true spirit of forgiveness, by saying: "Not seven times, but seventy times seven,"—a full, symbolical expression for unlimited forgiveness. Forgiveness is quality, not quantity. It is not only needed by the offender, but is a revelation of the character of the offended.

Occasions requiring forgiveness are very numerous. Not only enemies, but even friends offend, misunderstanding.

misrepresenting, speaking daggers. Some one has said:

"The kindest and the happiest pair
Will find occasion to forbear."

Such forbearance helps in the development of Christlike character. But many feel that some wrongs must not be forgiven. Even Christians are often more inclined to forgive others for sinning against God than against themselves. There would be less trouble in homes and in churches if all were half as sensitive concerning the honor of the Lord as they are about their own feelings.

The forgiving spirit is not cowardly, though it may to some appear so. It takes more courage to forgive a wrong and be called a coward therefor, than to appear brave and revenge the wrong. The forgiving spirit seeks to do all possible good to the offender. It feels for the wrong the offender does to himself more than what is done to the other. It seeks to win. It sends rain on the unjust. It feeds the hungry enemy. The aim of forgiveness is to save from the practice of sin. Revenge inflames hate, but forgiveness kindles love as soon as it is appreciated. Punishment of offenders is not necessarily out of harmony with the loving and forgiving spirit; but forgiveness and revenge are never in harmony. And yet the full benefit of forgiveness can never be realized until the sinner repents. God does not wait for the sinner to turn and repent before he manifests his forgiving love; but he sends his message of mercy, and his manifest goodness, as soon as appreciated, leads to repentance.—Rom. ii. 4. As the Lord requires unlimited forgiveness, his own forgiveness must be unlimited, as we are to be followers of God.

II. THE PARABLE OF KING AND DEBTOR.—Vs. 23-35. This was given to illustrate the law of forgiveness. God's way is shown (at least in a measure) by a picture drawn from an Oriental court, where the provincial governors, framers of taxes, and other officials are summoned before a despotic sovereign to give an account of their administration. This was something with which the people were familiar. (We need not, however, think of God as a despot.) One of the servants of the king is brought (unwillingly) to render his account. He owes him ten thousand talents—about twenty million dollars. He represents a great sinner, and he has nothing to pay. His master (in this representing the law) demanded full payment. The servant pleads for patience, promising to pay all the debt. The master's compassion is moved, and he *forgives* the debt—not even requiring another to pay it for him.

Anyone who really appreciated such an act of mercy would surely imbibe and manifest the spirit of mercy, or become like his compassionate lord; but this servant went out and found a fellow servant who owed him an hundred pence—about sixteen dollars—and at once "took him by the throat," and demanded full payment. This small debtor also falls humbly down, and asks for patience. But the great debtor, freely forgiven, shows no mercy nor even patience, but he has the fellow servant cast into prison until he shall pay the debt. This is reported to the king, and because of the servant's lack of mercy, his forgiveness is revoked, and he is delivered to the tormentors, till he shall pay his debt. And Jesus applies it: "So shall my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses."

The true object of forgiveness is to produce in the forgiven the qualities of the Lord, and when the heart remains unmoved—hard and unforgiving—punishment alone can move it. Under the judgments of God, men will learn righteousness.—Isa. xxvi. 9. No one can retain a justified or forgiven condition who does not learn or obtain the forgiving spirit. "Forgive us, as we forgive others" is a prayer that is always answered. "If ye forgive not, ye shall not be forgiven." "Be ye kind one to another, tenderheartrd, forgiving one another, even as God for Christ's sake [God in Christ, R. V.] hath forgiven you."—Eph. iv. 32.

ANOTHER PHASE OF THE BEAST.

THE article in the HOPE of July 1, on "The Headless Beast," calls for some comment.

There are two ways of treating Bible Symbols, that are quite common. One of these ignores symbols and types as too obscure to be useful; the other class use them in a limited way, when an extended application would illuminate dark passages of Scripture.

We admit that Dan. vii. 17-23 with its four beasts means four human kingdoms that serve God's purpose as world powers for a time, and that Rome --the fourth beast—has seven forms of government followed by an eighth, which is the beast headless, or unrestrained. Yet right here we plead for a far-reaching application to fit the broad meaning of the term "beast" as it is used elsewhere in the Bible.

Beastlikeness began with Adam and Cain, and the Godlike with Abel and Enoch, when the earth was young. And so the eighth phase of Rome—the headless beast—means far more than one of many periods of anarchy in which the people threw off for a time, the restraints of governments — headship. While the headless beast is a synonym for all opposition to God's kingdom in any age, it means in Rev. xvii. 11 the culmination and destruction of all human selfishness, brother hate, and anarchy forever. And if socialist ideals are those of Jesus, and all men were converts to such ideals, there would be no anarchy, but instead of it, divine Sonship and human brotherhood; the beast would be in perdition and stay there forever. And if socialist teaching and practice would destroy the beast, it is well to inquire what has been achieved by the almost universal anti-socialist and non-socialist preaching and practice of 1500 years. Or, briefly, how much of the present fear, distress, and uprising is due to the kind of political and religious preaching we have had? It is not laudable to bring up the French Revolution or other cases where half-crushed worms turned upon their oppressors.

Socialists like Herron or Wilson bear aloft Christ's banner and are peaceable revolutionists. The point we make here is that no anarchic ideal and movement can either go into perdition or stay among us in increased force and fury, apart from men—the two classes of preachers we have mentioned. We believe that without intending it, the HOPE has temporarily cast in its lot with those who are keeping anarchy out of perdition and meanwhile force some men into perdition for the present, and till they can return.—Ps. xc. 3.

Who can wonder that the naked words, faith, repentance, etc., devoid of the love that filled the life of Jesus, have failed for centuries to attract and convert the natural man? Yet the article we name deems it proper or possible to rejoice in the agitation of the subject, and yet not become identified with a movement that goes into perdition.

I believe that God at times presents ideals to men which he expects them to love, grasp and live, and if not embraced, he may remove them for centuries and allow the old misery, which he desired men to displace, to remain and curse them.

Another sentence in that article intimates that it may be allowable to accept the ideals God may present under the reign of Christ. The same sentiment is voiced in a recent letter to me which is sure God will do the transforming work in the next age. But God cannot force opportunities and the accompanying blessings on men; man must cowork and cooperate with God—must at least "be willing in the day of his power."

It is in this present day of darkening of the merely religionist heavens that God is ready to save men in multitudes

—not individually, as in the past.—Joel iii. 14-16; Zech. ii. 11; Acts ii. 17. The people must rise in might against the present immoral competitive system, and the present terrible grind removed, the present anxiety about living expenses will no longer hinder the mass of men from seeking (very narrowly inquiring) about God's kingdom. And we must cowork with God—break our bonds or go with the masses into temporary perdition, leaving the headless beast to stay indefinitely.

J. B. ADAMSON.

REMARKS.—Bro. A's letter came just after I had written my remarks on Bro. Stade's letter. I did not think of stirring up so much opposition. Why is it? I am evidently regarded as opposing something, or favoring something, unintentionally. I supposed I was in favor of Socialism, or anything else, that is truly Christian. I only wanted to be sure that it is not headless, but is under the leadership of Christ.

Bro. A., in his third paragraph, admits the correctness of my application. It is very close-fitting. But he pleads "for a far-reaching application to fit the broad meaning of the term 'beast' as it is used elsewhere in the Bible." He does not say where it is so used. He does not tell us what "dark passages of Scripture" the more "extended application would illuminate." I have no objection to any other Scriptural phase of the subject; but I am not convinced that "the eighth phase of Rome—the headless beast"—means anything but "the eighth phase of Rome,"—that which follows the seventh head of Rome. No evidence is offered. It appears evident that the uprising of the people against the old and oppressive order of things does not effect a cure, for it "goes into perdition." The reign of Christ is to follow, and he will find "angry nations" to conquer and destroy (Rev. xi. 18); so it would appear that the headless beast (or its perdition) *in* Rev. xvii. 11 is *not* "the culmination and destruction of all human selfishness, etc."

I have said nothing against the "socialist ideals" concerning "human brotherhood." So far as they are "the ideals of Jesus," or practical Christianity, they are all right, and will live on when "the eighth phase of Rome" is dead.

It is natural for "half-crushed worms" to turn on their oppressors. But their revenge does not remedy the difficulty. The oppressed and the oppressors all alike need regeneration. The perfect cure must come from within, by the indwelling Spirit of Christ, and not by anything merely external.

The brother's attempt to turn the tables, and to show that the HOPE—though unintentionally—is on the side of the anarchists is amusing.

"Naked words, faith, repentance, etc." never did any good. But faith in the gospel always is God's power unto salvation—which includes repentance. But it is as true now as ever that "The natural man receiveth not the things of the Spirit of God."—1. Cor. ii. 14.

The last part of the brother's article indicates a different view of Christianity and God's plan of operation from what I have learned from the Bible. I believe the Bible teaches that God is working all things after the counsel of his own will (Eph. i. 11), and that no power can prevent the accomplishment of his purpose. "Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand."—Isa. xiv. 24. The headless beast will have its day—it is only rising now—but there is no danger of its staying indefinitely. The only reason that men can be coworkers with God is because he works in them to will and to do of his good pleasure.—Phil. ii. 12, 13. And "his people *shall be* willing in the day of his power."—Ps. cx. 3. We may all be glad that the success of God's cause in the earth is not dependent on the purpose of the fickle and selfish natural man.

I hope it will be understood that I am not opposing any movement of a really practical kind toward the betterment of mankind, but that I am standing for Christ as the divine Saviour and hope of mankind.—EDITOR.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

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EXTRACTS FROM LETTERS.

Sanctified by the Truth.

I AM truly glad that I have become acquainted with your publications. It has done me great good to read them. I am glad that our Father is love, and that I am learning his ways. Jesus said: "Sanctify them through thy truth: thy word is truth."—John xvii. 17. Not only these twelve, "but all them that believe on me through their word." This part of the prayer takes me in. I am being sanctified through the knowledge of the truth. A. H.

DEERFIELD, MO.

Headless Beast and Socialism.

I RECEIVED the HOPE for July 1., last evening, (June 30.) and read with considerable interest your leader, on "The Headless Beast." Of course, when you wrote that, you had in mind what you and I have talked on somewhat lately, and perhaps my late article in the HOPE. I agree with much of what you say, and some I do not agree with. I have this day written the enclosed article as a sort of defense of my view, but if this is to impress the readers in connection with your side, it will not do to let months, or even weeks, pass before it is published. I therefore ask you as a personal favor to publish it in the issue of July 15.

If you treat this subject in a kind spirit, I know it will impress some of your readers most favorably. One of your oldest and most intelligent readers took great umbrage over your critique of my letter in the HOPE of Feb. 15. He wrote me a letter, which I have, in which he expressed in strong language his displeasure over the fact that you devoted so much space, and gave preferment, to the worn-out topic of Hell. Let me add, however, that I did not take your criticism as unkind, and I wrote him so, telling him that I had plenty of patience in this matter. And I know others right here who would like the HOPE better if more of Socialism were in it. However, you are the Editor, and therefore rightful arbiter.

Your brother, JULIUS STADE.

REMARKS.—The article on "Socialism" appeared, as requested, in the HOPE of July 15. I did not see it until after it was published, being absent from home on my West Virginia trip. I am surprised that my brother thought it necessary to write the article "in defense" of his view, as I had not thought of writing against any practical, social application of the teaching of Jesus Christ. What I spoke of as the uprising of the headless beast was lawlessness and irreligion, or anarchy and atheism. I know Bro. S. does not count himself on that side. I do not think a *Christian* Socialist ought to think I am writing against his view when I say that the true Socialism "will be the expression of the Spirit of Christ in regenerated hearts;" or that "Before taking stock in any movement assuming the Christian name, we ought to be sure that it has the Christ for its Head, and that it is in harmony with the prophetic word and God's revealed plan." I am still confident that a truly Christian movement will not lead its advocates away from the revealed truth.

I am not anxious to displease my readers in Chicago or anywhere else; but neither am I publishing the HOPE to try to please them. I do not think I can satisfy anyone who thinks my reply to Bro. Stade's former letter was unkind.

Concerning the hell question, I have the best of reasons for knowing that it is by no means a "worn-out topic." While some of my readers do not now need to be convinced, there are multitudes who need, as much as anyone ever did, the Scriptural solution of that subject. This is shown by the many letters of inquiry on that subject. But hell is not the only subject of consideration in the HOPE. If anyone will go

through the Index of any Bound Volume, he may be surprised at the great variety of subjects treated. I like Paul's exhortation to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Even if I fail, this is my aim. I know that some would like more Socialism. Others would like to see the HOPE advocating Koreshanity, Christian Science, Spiritualism, or some other ism. But the HOPE is set for the promulgation and defence of what the publisher believes to be Christianity—the harmony of Bible teaching. And I confess to being more in sympathy with the sincere lovers of the Bible and the worshipers of the historical Jesus, the Christ, the Son of the living God, than with the agnostic or skeptical socialists. That Christianity, when practically applied, will bring about the grandest and best social conditions, I most truly believe. But such perfection of social conditions is not to be obtained by getting off the Christian foundation, but by building on it, and going on to perfection. If the "socialistic reform movements" are truly Christian, the "reformers" cannot do better than to express their ideas in Bible language; and if they find it necessary to discard the Bible expressions, it suggests that they have also discarded the essential truth expressed by them.

I have nothing to say against the three men named in the brother's article; but I think it is safe to say that they are not acquainted with the Bible plan of the ages, which is the key to the present position of the HOPE, with which Bro. S. has been familiar. It is by that plan and the application of Bible prophecies that we know where we are on the stream of time, and that the uprising of the people against the old order of things is due. Whether this uprising is good or bad, Christian or non-Christian, it is at least a sign of the time in which we live. It is a fulfillment of prophecy. That there is a strong element of unbelief in Christ, or of agnosticism, in this uprising is admitted. The *headless* uprising is to go into perdition. I have been looking for a Christian Socialist movement running parallel with the headless uprising. And I suggested, what appears self-evident, that such a movement ought not to lead Christians away from the revealed truth. It must be built, if it exists at all, on Christ Jesus—not only as a Social Reformer, but also as a Regenerator. *Men* must be renewed *within*, before their can be an outward expression in Christian Society. Being on the watch, and inclined to be cautious, I confess that the last half of Bro. Stade's article impresses me with the idea that the influence under which he is laboring is not what I was looking for. I say this even in face of our brother's suggestion that I am "dangerously near the error of not seeing things in their true perspective."

I have been blamed for dealing too much in ideals, and not giving anything practical toward the solution of the great social problem. I can study prophecy in the light of fulfillments, but I confess my inability to fulfill God's prophecy. Men who have tried this have made bad work of it. The Lord alone can fulfill prophecy—using men and other things as he sees fit.

I have asked for practical suggestions, but in neither of our brother's articles have I found anything of that kind. It is easier to tell what ought to be, than to remedy the present condition. But I am still fully confident that the Lord will solve the problem in due time, and that he is working all things after the counsel of his own will toward the best result.—EDITOR.

Incentive to Right Living.

I AGAIN write you a few lines to let you know that I am still alive and en-

joying the blessings of the larger hope for our race; and I cannot see how any-one can be free in Christ who does not embrace God's larger hope for the human family. I can truly say it is the greatest incentive to right living and strong faith that I ever experienced.

After I saw you in Michigan, I was cheated out of everything I had, by a partner who was book-keeper, and I left there bare-handed, and started in business here in 1897 without any capital but my brains and hands, and have succeeded in establishing a very good little business, and clear of debt, and without a partner, and would not exchange places with the man I left. I feel thankful to my Father in heaven who has caused me to prosper in all I have done here.

I have worked quite hard and steadily, and while I cannot do more than a little private preaching, I feel it my duty to do what I can to hold up the hands of those who give their time and talents to the public preaching of the gospel. So I inclose you ten dollars—two to renew my subscription and for an assortment of tracts, and the balance to be used by you for the spread of the truth as the Lord may direct. H. G.

TACOMA, WASH.

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TRUTH VS. CREEDS.

To the Editor: Truth is progressive, a day star shining more and more unto the perfect day, to those who search for it and walk in its light. The various creeds of the various sects contain some portion of truth, made fixed and stationary—fenced off, as it were, from the whole truth by the theories of men, each of which must contain much of error, since each in some important respect contradicts the other; yet Christ said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Paul said: "One Lord, one faith, one baptism." Today there are 1,500 different faiths, with the number still increasing. The true faith harmonizes with every line of truth in the Bible. While each of these 1,500 different faiths is founded on some portion of this truth, every one not in strict harmony with every law and precept is out of harmony with the whole, for God's plan of salvation is a perfect plan. If it were not he would not be a God. The several churches in their struggle to maintain their existence are reaping the reward of a divided truth.—*Selected.*

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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HOPE OF HIS CALLING.—No. 2.

In the preceding article (in last issue of the HOPE) we considered some of the Scriptures which speak of the church as a Woman—during the gospel age as a chaste virgin espoused to Christ, and afterward as the bride, the Lamb's wife—by whom the Lord will regenerate the world; and as the Seed, developed during the gospel age, which is afterward to bruise the serpent's head, and bless all mankind. We also considered the revealed fact that this gospel age is for the election and development of the church, and that the world is to be converted afterward, when the Lord shall be the recognized King of the world. It is the present purpose to give further Scriptural evidence that God's plan of mercy and blessing does not end when Christ comes to gather his saints to himself;—that the calling out of the elect church is only preparatory to the salvation of the world. God has shown his grace in this age, but he will show the *exceeding* riches of his grace in the ages to come.—Eph. ii. 7.

Some think it is dangerous to suggest such an extensive and broad view of the plan of salvation; but we think it is far more dangerous to hold a small view of the plan. It has a more cheering and uplifting effect on people's minds to believe in the unlimited wisdom, love, power, and success of God—our Father—than to believe in any kind of smallness, weakness or limited success. But believing the Bible to be his revelation, and believing that it shows the final success of Christ in winning or drawing all unto himself (John xii. 32), we freely proclaim it, that all may believe it who can, that those may reject it who must, and leave all the consequences with the Lord. But let no one for a moment think that we are teaching that anyone will ever be saved in sin. He will save his people from their sins.—Matt. i. 21. The success of Christ—the success of mankind—means the destruction of sin, and the success of truth, love and righteousness. Salvation means to be made like Christ.

The Church as a Temple.

THE individual believer is called the temple of God—the Spirit of God dwelling in him.—1. Cor. iii. 16; 2. Cor. vi. 16. The object of this indwelling is that the light may shine out for the benefit of others: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. ii. 15.

What is true of the individual Christian is or will be true of the church as a whole. It is composed of living stones, placed on Christ—the living Stone—and built up a spiritual house—a holy temple—for God to dwell in. "On this Rock I will build my church."—Matt. xvi. 18. "Other foundation can no man lay than that is laid, which is Jesus Christ."—1. Cor. iii. 11. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. ii. 20, 21. This shows that the temple is not complete. It must require the whole gospel age for its accomplishment. And 1. Peter ii. 5 shows that its work is that of an holy priesthood, to offer spiritual sacrifices, acceptable to God. This work must be done after the temple is complete. Agreeing with Ephesians ii. 7, that work is to shew forth God's grace and praises in the ages to come.—Ver. 9.

It appears evident that the ancient temple, built by Solomon, was a type of this spiritual temple—the Church of Christ. David was not allowed to build it because he was a man of war.—1. Kings v. 3; 1. Chron. xxii. 7, 8. Solomon was seven years in building it.—1. Kings vi. 38. It was built of stone prepared before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house while being built.—Ver. 7. And when it was finished, and presented or dedicated to the Lord, it was filled with his glory.—1. Kings viii. 11; 2. Chron. vii. 1.

In the antitype, the living stones are prepared in the quarry of life during the gospel age, trimmed and hewn and fitted under the direction of the great Architect,—not a blow too much being administered in the discipline of life,—and at the end of the age, when the Lord comes to them that look for him (Heb. ix. 28), to receive them to himself, that they may be forever with him (John xiv. 1-3; 1. Thess. iv. 13-18), then each living stone will take its true place in the temple, and it will be filled with the glory of the Lord, for which they have been waiting. Rom. v. 2; viii. 17.

We cannot suppose for a moment that the Lord caused the ancient temple to be built merely for the sake of building it, nor merely to have a house; but it was built and filled with his glory, that it might be a center from which would shine out to Israel and the other nations the knowledge of the true God. The typical temple might fail, as did also the typical nation; but the antitypical nation and the spiritual temple cannot fail. "The glory of the Lord [which fills the completed temple, the elect church] shall be

revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. xl. 5.

The Manifestation of the Sons of God.

THE revelation of the glory of the Lord, above mentioned, seems inseparably related to the manifestation of the sons of God, spoken of in Romans viii. 19, for which the apostle says the whole creation waits. This passage (Vs. 14-23) clearly speaks of things pertaining to the present calling of the church and the future deliverance of the world. In verse 14, the sons of God are defined as those who are led by the Spirit of God.—See also verse 9. These are the elect church, the body of Christ,—those who, having his Spirit, love God, and are the called according to his purpose.—Ver. 28. They do not live in the spirit of bondage and fear, but have the Spirit of adoption [sonship] and call God their Father,—the indwelling Spirit bearing witness with their spirit that they are indeed the children of God. And being his children, they are his heirs—jointheirs [equal heirs] with Christ. Realizing it, they are willing to share his sufferings, expecting to be glorified with him when he comes to receive them to himself.—Vs. 15-17. They are mentioned elsewhere as the elect of God, who under the preaching of the gospel, became followers of Christ, and turned from idols to serve the living God, and wait for his Son from heaven, whom he raised from the dead, even Jesus.—1. Thess. i. 4-10.

They wait for the Son, (not the sons), and for the adoption—the redemption of the body (the church) due at his coming. They are not all who are to be saved, or regenerated by the Spirit, but they have or are the firstfruits of the Spirit.—Rom. viii. 23. Being the firstfruits, it is clear that there will be later fruits; and it is a blessed element of the hope of the church that the world is to be delivered by their instrumentality. In view of the future glorious mission of the firstfruits, we can understand why the apostle said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed [not *to* us, but] *in* us [to others, the groaning creation.] For the earnest expectation of the creature [the world, the same "creature," or creation, as in Mark xvi. 15] waiteth for the manifestation [appearing or revelation] of the sons of God."—Vs. 18, 19.

The sons of God are the church or the saints previously taken to be joined to Christ, their Head. He came *for* them, that they might be gathered together unto him.—John xiv. 3; 1. Thess. iv. 16-18; 2. Thess. ii. 2; Heb. ix. 28; Ps. l. 5. The immediate object of this gathering is their perfect union—the marriage—with Christ. They have the spirit of the marriage before, or they would not be ready for it. They love him, and look for the bridegroom to come. Peter said: "Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Only after the marriage, when the saints are with him, could the Lord come and all the saints with him.—Zech. xiv. 5. Paul speaks of "the coming of

our Lord Jesus Christ with all his saints."—1. Thess. iii. 13.

The coming *for* his saints and his coming *with* them cannot be the same event. He came once to the Jews and was rejected. They did not desire him.—Isa. liii. 1-3. He comes the second time to them that love him and look for him.—Heb. ix. 28. They will not reject him. He is not yet the "Desire of all nations," but as such he will come.—Hag. ii. 7. This must be a third coming, or the third stage of the one great coming of the Lord mentioned by the prophets. And it seems that the manifestation of the sons of God, or the coming of the Lord with his saints, to judge the world in righteousness, must be the third coming. All that is promised to Christ is also promised to his saints—those who are one with him. He is to judge the world, and so also "the saints shall judge the world."—1. Cor. vi. 2. The judgment shall be unto victory.—Matt. xii. 20. With this thought in mind come back to Romans viii. 20-22 and see why the creation waits for the manifestation of the sons of God, or the Lord's coming with his saints. "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." In this subjection to vanity the whole creation groaneth and travaileth in pain; but it "also [the world, as well as those who are called out of the world as the firstfruits] shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Some, not seeing the plan of God for the deliverance of all mankind, think Paul here meant the animal creation and the earth; but "the whole creation" surely does not exclude mankind, even if it includes the lower creation. The gospel is for the world (John iii. 16) "every creature," or the "whole creation," of men, (Mark xvi. 15) rather than the lower, unintelligent creation, which is like the scaffolding of God's building. It is easier to think of the church as the firstfruits of saved men, than of the lower creation. And it seems that "the glorious liberty of the children of God" is the destiny of mankind, rather than of beasts and the earth. This passage clearly shows God's purpose to deliver the church first, and then, as a result of the later manifestation of these firstborn sons, to deliver the rest of mankind. And this view does not belittle, but greatly emphasizes, the value of the present Christian life and hope.

The Firstfruit Victors.

THE "hundred forty-four thousand," with the Lamb on Mount Sion, are called "the firstfruits unto God and the Lamb."—Rev. xiv. 1-4. Firstfruits implies later fruit. This number is not as small as it might appear. It may be a definite number, or it may as a square number be used to represent the full or complete gospel church—called "the sons of God" in Romans viii.—"the firstfruits of the Spirit." The connection in which this square number of victors is mentioned (Rev. xiv.) suggests that it means the overcomers of the age of gospel election.

Some, not seeing the possibility of the church being "the firstfruits

unto God and the Lamb," think this must refer to "the bodies of the saints" that arose and went into the holy city after Christ arose. That is a vague statement. The heavenly city was not prepared then, as Jesus had not yet gone away. It is commonly understood as referring to the earthly Jerusalem, formerly called "the holy city;" but it was now desolate and the vail was rent, so that it was no longer holy. If that host had appeared in Jerusalem, it would probably have made a great stir. Whatever then happened, it does not seem in harmony with the progressive plan of God that such a host of the former ages should be called "the firstfruits unto * * the *Lamb*." Paul says: "They that are Christ's at his coming."—1. Cor. xv. 23. And this agrees with his own promise: "I will come again, and receive you unto myself," (John xiv. 3), and the statement that the ancients "without us should not be made perfect."—Heb. xi. 40. It also seems clear that, in fulfillment of the typical high priest going into the typical sanctuary *alone* to make atonement, Jesus must have gone *alone* into the antitypical sanctuary —"heaven itself."—Heb. ix. 7, 9, 11, 12, 23-28. Every jot and tittle of the law must be fulfilled. He therefore could not have taken an "hundred forty-four thousand" to heaven with him. It is at the second coming that he appears without sin unto salvation.—Ver. 28.

When men see the divine purpose to save the world after the elect church, or body of Christ, is saved and glorified with Christ, it is not difficult to see that these "firstfruits unto God and the Lamb" are the elect church. They are a preeminent company, redeemed from the earth, who sing a song of victory that others cannot sing. They were not defiled with women—corrupt churches. They lived on the earth in the time of the falling away and of the development of Babylon and her daughters, but they resisted and overcame. They followed the Lamb in obedience and suffering, and now they follow him in his glory. "If we suffer, we shall also reign with him." "To him that overcometh will I give power over the nations."

Then follows "another angel." having the everlasting gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people.—Ver. 6. This seems like a new dispensation, under the influence of "the manifestation of the sons of God." In the age of election, the messengers have proclaimed "the judgment to come," but this new message includes the statement: "The hour of his judgment *is* come."—Ver. 7. There are severe judgments connected with this message, which result in the fall of Babylon and the torment of all who worship the beast and his image.—Vs. 8-11. The harvest is brought to view here, and the statement, "Blessed are the dead which die in the Lord *from henceforth*." Surely all this indicates the continuation of God's plan of salvation after the firstfruits are redeemed from the earth.

In chapter xv. the victors "over the beast and his image, etc.," (those who overcome and are not defiled with the corrupt church sys-

tems), are seen standing on the "sea of glass mingled with fire,"—a clear view of truth, and yet in the midst of God's judgments. And they sing the song of Moses, and the song of the Lamb. They see the great plan of God for the salvation of the world as taught by the types and allegories of Moses' writings, and by all the prophecies and truths concerning Christ, and in the fullness of their joyous hope for mankind they sing: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints [or, nations—margin.] Who shall not fear thee, O Lord, and glorify thy name? for thou only are holy ["bountiful"—Diaglott; "full of loving-kindness"—Rotherham]: for all nations shall come and worship before thee; for thy judgments are made manifest." Vs. 2-4. This is one of God's "shalls," and shows the *certainty* of the world's conversion, and its *futurity* from the standpoint of the victors of the gospel age. Judgments are to be poured upon the nations, and we would not belittle them; but "when his judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9. The Lord says he will gather the nations, and assemble the kingdoms, and pour on them his indignation, even all his fierce anger, and devour the earth with the fire of his jealousy, and adds: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 8, 9. The plan of God does not end when the firstfruits are gathered.

(*To be continued.*)

NOTES ON SUNDAY-SCHOOL LESSONS.

The Man Born Blind.—John ix. 1-17.
(Lesson for August 19.)

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John ix. 25.

INTRODUCTION.—The special object of John's "gospel" is to record such things as prove that "Jesus is the Christ, the Son of God."—John xx. 31. There are three important features of his mission here brought to view—he is the Light of the world, (viii. 12) the Judge of the world, (ix. 39; v. 22, 27), and the Saviour of the world.—iv. 42. These three things are inseparably related: light is necessary to judgment, and judgment is necessary to salvation. Our present lesson is an illustration of the truth that Jesus is the Light of the world—natural or physical blindness being used to represent spiritual blindness.

I. THE BLIND BEGGAR.—Ver. 1. Jesus had come from Galilee to Jerusalem to attend one of the Jewish feasts—the Feast of Tabernacles—their Thanksgiving time. As usual, he was teaching, and came into sharp conflict with the Jews.—See chapters vii. and viii. They were bent on stoning him for claiming that he existed before Abraham, but he hid himself, and passed by—through the midst of them. It was as he thus passed by that he saw the blind man—born blind.

Blindness was very common in Palestine. The natural causes were sand dust, a glaring sunshine, and sudden changes. But congenital blindness is as rare there as in the West, and therefore attracted attention. It was incurable by any means then known. He was not only blind, but also hopeless, helpless and poor—a beggar.—Ver. 8. He was a type of those spiritually blind—born so—blind to God, to spiritual truth, and to true life. Such an one *cannot* receive the things of the Spirit of God, because they can only be spiritually discerned.—1. Cor. ii. 14. But

blindness is a thing of degree. There are many degrees between total blindness and the best eyesight. What is true naturally is true spiritually. And responsibility depends on the degree of ability. Better seeing—a clearer knowledge of truth—is the cause of all progress, in science, art and religion.

II. DISCUSSION ON CAUSE OF HIS BLINDNESS.—Vs. 2-4. The disciples looking on this sad case, and believing that in some way it was caused by sin—the violation of some law of being—raised the question: "*Who* did sin, this man, or his parents, that he was born blind?" They may have thought that all calamities were a direct punishment for some special sin. Some still so think, and judge of the moral condition of people by the calamities that come upon them, or by their outward success. This is a gross error, for the wicked often flourish like the green bay tree, and the best of people often suffer calamities. Though sickness and calamities are caused by ignorance and sin, we cannot as a rule lay the blame upon individuals, because our lives here are parts of a great whole. There is a oneness in the suffering, and there will be a oneness in the victory. As in Adam, so in Christ.

Jesus did not encourage the curiosity of the disciples as to who did sin, nor their tendency to blame. He said: "neither did this man sin, nor his parents," —that is, this blindness was not caused by their acts. "But the blindness came" (some understand Jesus so) "that the works of God should be made manifest in him." Perhaps this should be punctuated so as to connect the third with the fourth verse, thus: "Neither hath this man sinned, nor his parents [to cause blindness]. But that the works of God should be made manifest in him, I must work the works of him that sent me, while it is day: the night cometh, when no man can work." He had a mission for his earth life which he could not do later; and it was to heal and bless, not to reveal who was in fault.

III. THE BLIND MAN HEALED.—Vs. 5-7. Verse 5 is closely related to the fourth, and also to what follows. The mystery for this blind man was solved by the fact that Jesus was the Light of the world,—and not only the Light, but also the power to open men's eyes to see it. Strictly speaking, light is not light until it is seen. Truth is not fully revealed until it is known. Jesus proved that he was the Light of the world by opening the eyes of the blind man.

Why did Jesus anoint the man's eyes with clay? Saliva was a popular remedy for the eyes, but not a cure for blindness. Perhaps the anointing was for the purpose of giving the man a reason for washing. But why have the blind man wash? Perhaps it was to aid the man's faith by the use of some simple means. It may have been to illustrate the need of man cooperating with God, as when the leper was to dip seven times in Jordan. Obedience tests and develops faith. The use of clay may be a type of the Lord using earthly agencies, like men, in his antitypical or gospel work. The man obeyed—he went and washed—and came seeing. But the healing was from Jesus, and there was no danger of the man attributing the healing to the clay or the washing.

The pool by its name (Siloam—*Sent*) was a symbol of him who was sent into the world to do God's work—not merely to open blind bodily eyes, or wash away external filth, but to undo all that is represented by blindness, and cleanse away all that is represented by filth. All Christ's earthly work was but a faint shadow of his spiritual work.

IV. NEIGHBORS TESTIFY TO THE CURE.—Vs. 8-11. When cured, the man abandoned his begging, and this

(*Continued on page 249.*)

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CONTENTS.

HOPE OF HIS CALLING.—NO. 2	241
The Church as a Temple	242
The Manifestation of the Sons of God	243
The Firstfruit Victors	244
NOTES ON SUNDAY-SCHOOL LESSONS	
The Man Born Blind, (Aug. 19)	246
Jesus the Good Shepherd, (Aug. 26)	249
EDITORIAL ITEMS	248
EDITOR'S APPOINTMENTS	248
THE CHINESE PROBLEM	251
EXTRACTS FROM LETTERS,	
A Free Gospel	252
Encouraging Words	252
Prophecy Fulfilling	253
Harvest Work	253
Life and Joy in Hope	254
FULLNESS IN CHRIST	254
SIX GOOD OFFERS	256

EDITOR'S APPOINTMENTS.

Aug. 19., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

Aug. 26. Open for special arrangements.

Sept. 2, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

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(*Continued from page 247.*)

attracted the attention of those who knew him. They said: "Is not this he who sat and begged?" (A changed life is the best evidence of a changed heart.) Some said, "This is he;" others said, "No, but he is like him;" but the man himself said, "I am he." This made them ask, "How were thine eyes opened?" This led him to a confession of Jesus openly before men, though as yet he knew but little about him. See how full the eleventh verse is.

V. DISCUSSION AND OPPOSITION CONFIRM THE TRUTH.—Vs. 12-17. It made a great stir among the people. They asked where Jesus was, but the man did not know. His character was being moulded in this experience. They brought him to the Pharisees. They—the leaders—might know whether the man was really cured, and whether Jesus was a true prophet. After hearing the repetition of the man's story, there was no doubt about the healing, but as it was done on the sabbath, the Pharisees were sure Jesus could not be God's prophet. Some of them said: "This man is not of God, because he keepeth not the sabbath." Others said: "How can a sinner do such miracles?" And they were divided. But the man when questioned stood firmly, saying: "He is a prophet."

The man's parents were called, and confessed their son and his healing. The result was: 1. The healing was proved. 2. Jesus' claim was established. 3. The man was excommunicated. 4. He became better acquainted with Jesus. It was good for him to be cast out.

Better to stand alone than to be joined to a host of the Lord's enemies.

Jesus the Good Shepherd.—John x. 1-16.

(Lesson for Aug. 26.)

GOLDEN TEXT.—The good shepherd giveth his life for the sheep.—John x. 11.

Read Psalm xxiii; John x. 1-21.

INTRODUCTION.—This lesson stands closely connected with last lesson. The Pharisees were bad shepherds. When people were divided and cast out of the old sheepfold because of their faith in Jesus, it was time for some good shepherd to provide them with a new fold and better care.

It is worthy of note how John pictures Christ. In chapter v., he was the Source of Health; in chapter vi., the Bread of Life; in chapter vii., the Water of Life; in chapter viii., the Truth; in chapter ix., the Light of the World; in chapter x., the Good Shepherd. What a wonderful Saviour he is.

I. THE GOOD SHEPHERD AND HIS FLOCK.—Vs. 1-6. This saying: "He that entereth not by the door into the sheepfold * * is a thief and a robber," was a hard blow at the Pharisees and all false messiahs. It referred to the professed shepherds, and not to the sheep. This is shown by the following verses: "He that entereth in by the door is the *shepherd* of the sheep." This was Jesus himself. He came at the right time to fulfill the prophecies. He had the right spirit and power to meet the real needs of the sheep—God's real people in the Jewish fold. "To him the porter openeth." Was this John the Baptist introducing Jesus at his baptism? or was it the Holy Spirit by which the Father then sealed him? "And the sheep hear his voice, and he calleth * * and leadeth them out." How true this was of Jesus and his ministry? He did not make sheep, but he found them. They heard his voice and followed him because they *were* his sheep. The voice of Jesus had a charm for them. They instinctively knew its ring. And he went before them and they followed him *out* of the old fold. They would not follow a stranger. God's sheep could not be deceived. They knew not the voice of strangers. This was a parable, or allegory, and was not then understood, but in the later light, its application seems natural and easy.

II. THE DOOR OF THE SHEEP.—Vs. 7–9. Jesus then applied the allegory, but also introduced a new feature. He is not only the Shepherd, but also the Door of the sheep. All the shepherds that came before him were thieves and robbers: but the sheep did not hear them. They did not come in the right spirit, nor by the appointed way.

In the third and fourth verses he spoke of leading the sheep *out:* but in the ninth verse, he speaks of himself, not so much as a Shepherd, but as the Door, by which the sheep enter *in.* Does not this refer to the new, gospel fold, into which he brought the sheep who followed him out of the old, Jewish fold? This secures salvation, and a free, broad pasturage. Men come into the fold for safety, and go out for work.

III. THE DIFFERENCE BETWEEN GOOD AND BAD SHEPHERDS.—Vs. 10–16. The false shepherd, or false messiah, merely seeks his own selfish ends. He is a thief who comes to steal, kill, and destroy. Jesus, the Good Shepherd, came to give them life and more of it. He sought by every means to enrich the condition of the flock. For their protection, he would lay down his life. But the hireling, seeing the wolf coming, in the form of any danger, leaveth the sheep to their fate, seeking his own safety and comfort. The hireling fleeth because he *is* an hireling; he has no real interest in the welfare of the flock. This spirit is manifest wherever men become shepherds for hire or a nice social position. The largest salary and the best position make the call which they can hear.

Connect verses 14 and 15, putting between them not a period, but a comma. (R. V.) and see not only that the Good Shepherd knows his sheep, and that they know him, but *how* they know each other: "I am the good shepherd, and know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." Oh, what a wonderful fellowship between the Father and the Son and the true Christians! It is because of this oneness that Jesus was willing to lay down his life for the sheep.

Verse 16 shows the expansion of the plan in bringing in the Gentiles: "Other sheep I have which are not of this [Jewish] fold: them also I must bring, and they shall hear my voice; and there shall be [of the Jews and Gentiles] one fold [or flock] and one shepherd." The unity of all believers in Christ is here taught. They always have been one with each other and with Christ, even as he is one with the Father. They have not always realized it, do not realize it even now, hence their outward divisions. And what is needed is not to create an external union, but to recognize their real spiritual oneness of nature and life, and the external conditions will soon come into harmony therewith. Christians are coming more and more into the consciousness of this unity—oneness in heart, in purpose, and in the service of God and man. Our Lord's own prayer shows us the relation of such oneness to the conversion of the world.—John xvii. 20, 21.

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Almont, Mich.

THE CHINESE PROBLEM.

A CORRESPONDENT writes: "I would like to know your interpretation of the Chinese problem, in the light of Scripture and current events."

It is the easiest, and perhaps the wisest, way for most of us to say: "I do not know." As with the weather, so with impending events, it is easier to be true prophets after things have occurred. Very few, if any, can truly say of the present complication, "I told you so."

For about thirty years, from the standpoint of students of Bible prophecy, some of us have been expecting world-wide conditions of a warlike character. The prophetic periods seem to point to the present generation as a time of unprecedented trouble. But prophecy only gives an outline, and actual occurrences alone fulfill (fill full) prophecy. We cannot know the details beforehand.

We have seen no prophecy pointing specifically to the war in China, in South Africa, in the Philippines, or in Cuba. Who among us five years ago would have believed that the United States would thus be involved in the settlement (or unsettlement) of the affairs of the world? It has come, not by human planning, but, by an inevitable tide—by an over-ruling Providence.

None of these wars are on the field covered directly by the prophecies of Daniel ii. and vii. These refer to the four great world powers—Babylon, Medo Persia, Grecia and Rome—and especially in their relation to Israel and Jerusalem. But there are war prophecies of a wider application: "Proclaim ye this among the nations: Prepare war, wake up the mighty men, let all the men of war draw near; * * beat your plowshares into swords, and your pruning-hooks into spears, etc."—See Joel iii. 9–14. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, etc."—See Matt. xxiv. 4–8.

The Chinese Problem seems world-wide in its bearing. All the recognized Powers are unavoidably involved in it. It is a struggle between Paganism and partly Christianized civilization. Some of these Powers talk of the dismemberment of the Chinese Empire. Russia, who a short time ago was foremost in the call for the Peace Congress, is perhaps most anxious for an addition to their territory. The United States is not in favor of the proposed dismemberment. For commercial reasons, she prefers that the unity of China should be maintained. She believes in an open door in China, but not in America. It may be, however, that China herself, with her four hundred million people, shall have much to say concerning this question. The Powers may find their hands over-full. We cannot foresee the immediate result. The possibilities are dreadful to anticipate. The devil is allowed to do fearful things, but he is limited. Our faith that God is overruling quiets the heart, and keeps us watching with intense interest.

God has the future good of all people in view, and to bring it about, he may have to overthrow the pet theories and selfish schemes of all the Powers, and it may be, the Powers themselves.—Zeph. iii. 8, 9. But we do not expect this end immediately. We expect the restoration of Israel. We look for such a solution of the Eastern Question as shall give the friends of Israel a strong footing in the Orient. And after a time of prosperity for restored Israel, we expect Ezekiel xxxviii. and xxxix. to be fulfilled. While watching, there is comfort in Psalm xlvi. "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Ver. 10.

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EXTRACTS FROM LETTERS.

A Free Gospel.

I AM here with our Iowa tent preaching a full gospel—glad tidings which shall be unto all people. All families shall be blest. When the hidden things of darkness are uncovered, and the counsels of every heart made manifest, every man shall have praise of God. Every heart has some tender spot, some chord that will respond to Father's love, which will draw all men unto him, and bring even the wilful prodigal back to Father and home, where love and a feast await them, after their many stripes have been received.

Enclosed find twenty-four cents, for a few copies of your tract, "God's Triumph," to scatter here. There is a good interest and attendance at the meetings. W. L. CROWE.

NEW HARTFORD, IA.

Encouraging Words.

BROTHER PATON: Some months ago while in Elkhart attending to a small business matter, I first met Mrs. D. and took the opportunity to mention some of the things concerning our hope for mankind, and she became much interested and I left her a little of your literature, and afterward sent her a few copies of the HOPE. I have received the inclosed letter from her, and I send it to you, thinking it might be a little encouragement in your work, and show others how a little missionary effort may result in spreading the truth and cheering the hearts which are longing for more light.—Mrs. V. S.

Following is the letter, and it will speak for itself.—ED.

MY DEAR FRIEND: You may think me very ungrateful for not writing you sooner; but I have been very busy, and I wanted to wait until I would have time to write a longer letter.

The copies of THE WORLD'S HOPE you sent me came in due time, and you must know I was glad to get them. I have read them all, and have loaned them to many of my friends. I have one dear friend who lives near me. She is a Presbyterian, and a very good one too. We have been much together, but we have never talked much about church or religion. I gave her the HOPE having the article "Judgment Unto Victory," and asked her to tell me what she thought of it. After reading it carefully she said:

"Mrs. D., for months I have been thinking right along that line, and all alone I have been earnestly praying to God to direct me aright. I am a Presbyterian simply because I was raised one. This little paper has lifted a vail from my eyes. I want the rest of them to read."

Since then we can talk of nothing else but religion. How quickly we understand each other when we are both going the same way. Another lady, after reading the papers, said to me:

"It is like being at a great feast. I am a Baptist, but I am starving. I long for something I do not get sitting in my pew every Sunday. The brother is surely on the right track."

So you see I have had so many good talks with my friends over the little paper. I will subscribe for it next month. I am very thankful to you for sending me so many. * * I am very busy, sewing, doing housework, and working in the garden, so you may know I do not play very much. But when the day is done, and all is quiet, I get my little books and papers, and sit and read and think. I wonder if you and I will ever look into each other's faces again. We cannot tell. Let me hear from you again, for your letters cheer me on. I have been caring for the sick several days since I began this letter. I suppose all have their own sorrow, and I often wonder how people get through this sad world without Christ. MRS. D.

Prophecy Fulfilling.

"GOD is love." In him we trust.

Inclosed find $1.60—$1.50 to apply on subscription to the HOPE, and ten cents for a few copies of July 1st, number, for missionary purposes. I think the article on "The Headless Beast" is very timely.

How wonderfully the prophecies are being fulfilled! 1. Thess. v. 3: "When they [the world] shall say, Peace and safety," [Only a few months ago, the attention of the civilized world was called to the great International Peace Convention], "then sudden destruction cometh upon *them*, as travail upon a woman, etc.," [Now the whirlwinds of war seem to be let loose among the nations] "and they shall not escape."

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Oh, glorious, peaceful presence of Jesus! What sweet and holy communion the saints of the Lord are having with each other, and with the Father, and the Son, and the ever blessed Spirit. J. E. F.

WATERVILLE, WASH.

Harvest Work.

WHEN the king's decree went forth, Daniel did not pray any louder, nor longer, neither did he shut his windows, but *as aforetime* he prayed with his *windows open*, etc. How much there is in that word. It speaks of a deep and abiding confidence that is built upon the living word of God, with no fear nor trembling.

I have thought of this in connection with some of your late correspondence. I had noticed something in the article referred to that I was not expecting, and your answer so soft and smooth—too smooth. And I am thinking God saw it in that light too; for I see he has made you spell your lesson over, and pronounce it by syllables, distinctly; and now it has let a flood of light into my mind on that subject—the headless beast. It is the eighth, and yet is of the seven. It was an unsolved mystery with me, until the HOPE of Aug. 1st. came. Now I see it. The eighth form of the beast is the *spirit* of the whole seven worldly kingdoms, and the *spirit* of them *all* was antichrist.

There is no man, woman, church nor organization leading this people. They are free. And now that we are in the harvest, the time of separation and development of wheat and tares, we see that just this state of things is due.

There are only two representative men—the God-man — Christ—and the Sin-man — Satan; and everybody belongs to one or the other; and all are being tested, proved, weighed, and placed just where they belong. It is a part of the harvest work, and under the care of the angels. How many we thought wheat, have fallen out by the way.

This antichristian spirit that is coming out in so many new forms is very subtle. This socialism is a wonderfully powerful influence, and I think none will be able to withstand it, only as they are built upon the word of God, and have the seal of the Holy Spirit in the heart. [I suppose our sister means Atheistic or Agnostic Socialism. We need to walk softly, and learn to discriminate between things that differ.—ED.]

The Lord says if we acknowledge *Him* in all our ways, He will direct our steps. "He that hath my words, let him speak my words." They are spirit and life. To be out and out for Christ will sever us from many friends.

That Scripture, "Rejoice, and be exceeding glad," keeps singing in my heart. The Spirit of Christ was in the prophets, and if we have not his Spirit, we are none of his. But it is the Spirit, by which we are sealed, that keeps us. This kinship with the prophets is a good reason for rejoicing.

God bless the HOPE. It grows bet-

ter and clearer and stronger, giving no uncertain sound. L. D. H.

COLUMBUS, O.

Life and Joy in Hope.

INCLOSED find a dollar to apply on my subscription to the HOPE, with best wishes for all, and believing in salvation for all in due time. I am a firm believer that though we fail in this world, Christ will in due time see of the travail of his soul and be satisfied. This is good tidings of great joy which shall be unto all people. Can any doubt this if they will not let prejudice and bigotry control them? [Perhaps the reason people doubt it is because their eyes have not been opened to see it."—ED.] There is life in the Hope, there is joy in it. It stills the storm. It gives peace to the mind; and is not that joy? If all could see——— Well, they cannot all see now, but I believe they will in time to come. F. O. B.

ALBION, N. Y.

FULLNESS OF CHRIST.

OUR Father in heaven teaches us, in his Word, many things for which we whom He has called out and separated from the world, and sin, and self, should be continually glorifying and praising his holy name.—Eph. ii. 12. God found us separate from Christ, aliens and strangers from the covenants of promise, having no hope, and without God. We were dead to Him; dead in sin.—Eph. ii. 1-6.

Rom. vii. 4-6.—Then we became dead to the law through the body of Christ, when he blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Col. ii. 14; Acts xv. 5-11.

2. Cor. v. 14-19.—The "old man" has died with Christ. We have died to sin and are buried with Christ, and also raised with him in newness of life. Now we are dead unto sin and alive unto God.—Rom. vi. 6.

We are crucified with Christ.—Gal. ii. 20. Made alive in Christ.—Col. ii. 13, 14; iii. 2,-4. Living with Christ.—Rom. viii. 2, 12-17. Risen with Christ. Eph. ii. 6. We are members of his body, and members of each other: and shall be witnesses of the glory of his presence.—1. Cor. xv. 20-35, 40-49; Eph. v. 30; iv. 25; Rom. xii. 5.

God sent his Son to raise us dead ones to life.—John i. 4.—"In him was life; and the life was the light of men." John v. 26.—"For as the Father hath life in himself, even so gave he to the Son also to have life in himself."

John v. 25-29.—"Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice [the gospel] of the Son of God, and they that hear shall live. * * Marvel not at this, for the hour cometh, in which all that are in the tombs shall hear his voice [the word of life], and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto a resurrection of judgment."

Our Lord teaches us here that all, both good and bad, come forth to a resurrection. There never was but one case of resurrection in this world, and that was the raising of the Son of God, which was accomplished by the mighty power of God; and it is only by such power that such a thing can be done. If we want to know the Bible definition of resurrection, we can learn it in Eph. i. 17-23, asking guidance of our Lord. The Apostle Paul declares that he has a hope toward God, that there shall be a resurrection both of the just and the unjust.—Acts xxiv. 15-21; xxiii. 6. So we see that both our Lord and his self-appointed Apostle teach the resurrection of the just and the unjust. And this teaching is in conformity with the blessed words of Jesus our Lord: "And I, if I be raised up from the earth [out of the flesh, into the spiritual or heavenly state], will draw *all* unto me." That

is, into the lifted-up condition. John vi. 33.—Jesus says: "For the Bread of God is that which cometh down out of heaven [from the Father] and is giving life to the world." But, as it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him."—1. Cor. ii. 9.

"*All* that the Father hath given unto me shall come unto me; and him that cometh to me I will not reject." If we want to know who are the *all*, we can find it in Ps. ii. 6-8.

The Apostle Paul explains a mystery which has been hid in the will of God, which is especially unfolded for our benefit. Read Eph. i. 5-14. The explanation is given in the third chapter from third to tenth verse. These things have been hidden, and are still hidden to many Christians. God does not hide anything from his children; for he has given us the Holy Spirit to lead us and instruct us even into the deep things of God. Many Christians keep themselves in ignorance of many great truths by ignoring the Holy Spirit and also by unbelief.

The Apostle Paul in Col. ii. 19, exhorts us to be "knit together in love," [Love is of God] that we should "increase with the increase of God." The love which ought to knit us together is the love of Christ. Do we ever consider the mighty love that sent him who became our Saviour and Redeemer to this sin-cursed world, to arouse us who were dead in sin, to give us life. I believe the greatest incentive to cause us to love him, who loved us and gave himself for us, should be to set our minds and hearts on the great things which were wrought in the person of our Lord in his great purpose of making us like unto himself.

He emptied himself of all that he had in heaven with the Father, and gave himself up to such absolute poverty on this earth, that he had nothing in this world; so he became poor that we might become rich with him in his glorious inheritance in blessing the world of mankind, and in bringing them into the kingdom of God.

All that he had came from his Father. And all that he received from the Father he gave to his people, the sufferers and his called-out ones. The Apostle Peter tells us in his first Epistle, second chapter and seventh verse: "Unto you therefore which believe he is precious." Oh! let him be ever very precious unto us. Let us think of the great things he has done for and in us. He has raised us from our dead condition in sin, to bring us into the glorious liberty of the children of God. How little we know of his great love. This running over, ever-flowing, and glorious Lord, who is ever pouring out blessings and gifts upon us, out of his ever-flowing love. He loved us even when we were dead in sins. Let us consider his wonderful atoning sacrifice, whereby he has reconciled us unto God; and that he poured out his precious blood that it might cover our sins, that God might remember them no more forever, so that they are hidden and cast away forever. So has he made us free. For whom the Son makes free is free indeed. Satan cannot lay a hand upon us. He may spread his net for our feet, but the Lord will pluck thy feet out of the net. Blessed be his name.

In the eighth chapter of Romans we have seven great facts upon which the faith of the children of God is firmly established. We have good reason to rejoice that facts are not given to us by man, but of God, by the Holy Spirit, the Divine Teacher, who shall lead us into all truth; and we can also rejoice that these facts are a part of the Living Word.

1. God is our Father.—Ver. 16.

2. The Holy Spirit is our Helper.—Ver. 26.

3. Jesus Christ is our Brother.—Ver. 29.

4. We are called of God according to his purpose.—Ver. 28. In 2. Timothy i. 8, 9, we are told that we are called according to the power, purpose, and grace of God, who has saved us and called us with an holy calling.

5. We are more than conquerors through him that loved us.—Ver. 37.

6. Nothing can separate us from the wonderful love of God, which is in Christ Jesus our Lord.—Vs. 38, 39.

7. Our Lord Jesus Christ has made us free from sin and death.—Ver. 2.

Even us whom He hath called.

Call.—Romans ix. 23-26.

High calling.—Phil. iii. 14.

Holy calling.—2. Tim. i. 9.

Heavenly calling.—Heb. iii. 1.

To fellowship with Christ.—1. Cor. i. 9.

To holiness.—1. Thess. iv. 7.

To a prize.—Phil. iii. 14.

To liberty.—Gal. v. 13.

To the eternal glory of Christ.—2. Thess. ii. 14.

O Christ he is the Fountain,
The deep, sweet well of Love.
The streams of earth I've tasted:
More deep I'll drink above.
There to an ocean fullness
His mercy doth expand:
And glory, boundless, dwelleth
In Emmanuel's land.

W. E. KIRKMAN.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 17. ALMONT, MICH., SEPTEMBER 1, 1900. $1.00 a year.

HOPE OF HIS CALLING.—No. 3.

ONE of the strongest evidences of the truth of this view of the plan—that God saves the church before the second coming of Christ, that through them, as coworkers with Christ, he may save the world afterward—is the harmony of Scriptures which it manifests. People may give to any single, isolated, Scripture an interpretation not in keeping with the larger hope, but they cannot harmonize all the Scriptures with that limited interpretation.

Briefly reviewing what appeared in the preceding articles, let the harmony be considered:

1. All admit that the church is the woman, and that it requires the whole gospel age to prepare her to be, at the marriage, the bride, the Lamb's wife. Then how easy the conclusion that the united work of the married pair—the regeneration of the race—must be after the marriage.

2. It is equally clear and Scriptural that the church, the body of Christ, all who are baptized into him and have his Spirit, are called the Seed of Abraham. Then, as it requires the whole gospel age to complete the seed, the work of the seed in bruising the serpent and blessing all the families of the earth must be done after the gospel age is ended.

3. As it is positively asserted in the Word, and generally believed by Christians, that the world shall be converted to the Lord; and it is equally Scriptural that up to the time of the Lord's return, there will be perilous times, and men will be lovers of pleasures more than lovers of God, and the nations will be the angry subjects of God's judgments; then how clear that the conversion of the world must be due after the Lord's return, when the kingdom will be his.

4. As the church is the Temple of God, to be filled with his glory and to shine out on the nations, and as it requires the whole gospel age to prepare the stones and complete the temple that it may be filled with God's glory, how evident that the shining on the nations must be in the ages to come.

5. As the body of Christ is com-

posed only of the spiritual sons of God, who have his Spirit, and therefore love him, and wait for his *Son* from heaven; and as the world of mankind wait for the manifestation of the *sons* of God, and are to be delivered from the bondage of corruption into the glorious liberty of God's children; how clear that such blessed deliverance must be after this age of the election and training of the sons.

6. As these sons are called the firstfruits unto God and the Lamb, —the victors who shall stand on the sea of glass, and sing the song of Moses and the Lamb, which is, that all nations shall come and worship God and learn righteousness; then the later fruits must be these nations afterward converted.

All the Scriptures speaking of punishments or judgments upon the wicked have their place, and are in harmony with this hopeful view, "for when his judgments are in the earth, the inhabitants of the world will learn righteousness." — Isa. xxvi. 9. Only the doctrine of hopeless punishment cannot be harmonized with the later deliverance of mankind.

Shining as the Sun.

THE parable of the wheat and tares (Matt. xiii.) is regarded by many as teaching the idea of hopelessness for all who are not included among the wheat; and yet we regard it as giving a foregleam of hope for the world. Even though it could be Scripturally proved that the tares will be hopelessly lost, still our Lord here shows that the shining forth of his truth and love continues for somebody after the harvest at the end of this age. It would be a great blessing to many even to see this clearly.

It is important to understand that the parable does not cover the history of all the ages, but only the gospel age; nor does it include all the people who live in the gospel age, but only the "wheat"—"the children of the kingdom,"—and the "tares," — "the children of the wicked one," who are sown "among the wheat." That is to say, it refers to the nominal church of the gospel age — including the true Christians and the false professors —but has nothing to do with the world of mankind who lived before, or who have not in any way been connected with the nominal church.

This application of the parable seems clear if we remember that "the Son of man" is the Sower of the wheat. This is a name applied to Jesus only after he came in the flesh—taking upon himself the nature of man. The previous parable of the Sower—in which he sowed the seed (the word of God) on four kinds of ground (hearts)—seems to have been fulfilled in the harvest (the time of separation) of the Jewish age, or during Jesus' earthly ministry. Only one class out of four—the good ground hearers—heard the word, understood it, and brought forth fruit. These were the "sheep" who heard Jesus' voice and followed him. Or, using the vegetable figure, they were the "wheat" separated from the Jewish "chaff" and gathered into the barn. These—the wheat—became the good seed for another sowing.

Let it be emphasized—because it is so often overlooked—that in the parable of the Sower, the ground

was the hearts or minds of the people, and the seed was the word of God; while in the parable of wheat and tares, the field was the world, and the good seed were people—"the children of the kingdom." To keep this distinction in view would prevent much confusion.

The fruit of the parable of the Sower were people—whose minds were enlightened by the word that Jesus preached—and they became the seed of the second sowing. In other words, the believers in Christ among the Jews constituted the new, or gospel church, which Jesus, the Son of man, by the Holy Spirit, planted in the world at the day of Pentecost. It is entirely out of harmony with the facts to apply this parable away back at the creation, when there was no "Son of man" to be a Sower, no "children of the kingdom" to be sown, and no "world" of mankind in which to sow his church.

The church planted (or sown) at Pentecost was a pure church;—not that it was perfect, but there were no hypocrites in it. Its members were all sincere believers in Christ, and true in their intentions. Only on such would the Lord send his Holy Spirit. Only such could be "the children of the kingdom." Had they been perfect and strong, they would have remained awake. But when they slept, the enemy sowed tares (false professors) among the wheat. And the nominal church has been mixed ever since. Jesus said: "Let both grow together until the harvest," and, "The harvest is the end of the world,"—age.] Jesus is the Lord of the harvest, and comes as the crowned Reaper, and under his supervision, the angels gather out the tares and cast them into the judgment fire, and "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43.

It appears evident that this shining forth of the righteous, the gathered fruit of the gospel age, must be after the coming of the Lord and the harvest of the age. It appears to be the manifestation of the sons of God, for which, as we have seen, the groaning creation waits;—or the coming of the Lord with all his saints, to judge the world in righteousness, and unto victory.

They are to shine forth as the sun. To shine thus can mean no less than to give spiritual light and heat to the world of mankind, as the sun gives natural light and heat to the earth. The rain, too, which refreshes the earth and makes it fruitful, is the result of the sunshine. So we are told that "He shall come down like rain upon the mown grass [after a crop has been taken off]: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. lxxii. 6, 7. The conditions foretold in that Psalm are far better than the limited work and success of the gospel age.

This shining forth as the sun harmonizes with the New Jerusalem shedding its light upon the nations outside of it, as she stands with open gates to receive the penitent within her walls of salvation, and giving the leaves of her tree of life for the healing of the nations.—Rev. xxi. 24–xxii. 3. "And there shall be no more curse."

If only the righteous of the gospel age—the age of election—were to be saved, who Jesus says will shine as the sun, there would be no room for the fulfillment of Paul's words, showing that others are to shine as the moon, and still others as the stars, in glory. There must be a world of men to receive the light when the righteous shine forth as the sun, and to be blest thereby. And the gradation in glory, as sun, moon and stars, will be realized.

While the parable of the wheat and tares covers only the gospel age and its harvest, and therefore does not teach the final success of God's saving plan, yet it does not teach the opposite idea, as is generally supposed. But to those who can see the success of Christ and his saints in blessing the world, as elsewhere taught, Jesus' words, "Then shall the righteous shine forth as the sun," are more than a gleam of hope for the world, after this age of election and limitation is past. As Jesus said then, let it be said now: "Who hath ears to hear, let him hear."

The Woman, the Leaven and the Meal.

In Matthew xiii. 33, we find this brief parable: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

There may be other applications appealing with more or less force to Christian thinkers, but from our point of view, in the light of the plan of the ages, and in harmony with many other Scriptures, the "woman" here represents the church of Christ which requires the whole gospel age for its development; the "leaven" represents the truth, concerning God's kingdom of light, love and saving power, of which the church is to be the custodian and minister; and the "meal" represents the whole world of men (outside of the church) in whom the truth is to be planted and to manifest its full power unto salvation. With this view, the work of the woman in placing the leaven in the meal, and the work of the leaven in raising the meal, do not begin until after the end of the gospel age and the glorification of the church.

We do not say that the same principle has not been in operation in the development of the church under the ministration of the truth by the Holy Spirit; no doubt it has; but there never has been a time when there were three measures of meal (mankind) in which the kingdom truth could have been placed. It appears evident that the *three measures* of meal must refer to the *three worlds* of men. The first lived before the flood, and perished without any opportunity of being leavened by God's truth. The second world of men have lived and died between the flood and the end of the gospel age. During these periods of time the Lord has been selecting and preparing the woman, the church, but he has not been trying to save the world. After the coming of the Lord and the glorification of the elect church, the restitution of men is to follow, and then there will be all three measures of mankind on hand in which the glorified woman will place the leaven, and all shall be leavened.

Some think that leaven always represents evil, or a process of corruption. That it sometimes means evil—as in case of the leaven of the Pharisees—we do not doubt. But in such a case it would have been more appropriate to say that the kingdom of the *devil* is like unto leaven, etc. And if all mankind were to be leavened in that way, God's plan of salvation would be an utter failure. But in this parable it is the kingdom of *heaven* —God's power—that is likened to leaven. To have all the meal leavened by God's power will indeed be a grand success.

But it is urged that, as leavening flour or meal is a process of killing or death, it cannot represent men being saved. But even this fact is on the side of the Lord's victory. As a certain element in the natural state of the meal must be killed in order that it may be raised; so there is an element (the enmity) in man that must be killed in order to salvation. Both meal and men must die in order to be raised. Man must die to sin in order that he may live unto righteousness. This is God's way of salvation for both church and world.

Those who see God's plan of salvation—first the church, and afterward the world—will not belittle the hope and calling of the church. On its own merits it is a grand thing to be a Christian—to be saved from sin and to put on the character of Christ. If it will ever be an important thing to be saved, it is important now. But to be of the church, the body of Christ, the first-fruits, is specially important because of our future work. As kings and priests unto God, we are to be the Lord's assistants in the work of saving the world. This is the most blessed element of our hope. Our calling is indeed a high calling. It is worthy of our highest attention. Forgetting the things that are behind, let us reach to the things placed before us, and press toward the mark for the prize of our high calling of God in Christ Jesus.—Phil. iii. 13, 14.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Seventy Sent Forth.—Luke x. 1-11, 17-20.
(Lesson for Sept. 2.)

GOLDEN TEXT.—The harvest truly is great, but the laborers are few.—Luke x. 2.

Read Luke x. 1-24; Matt. ix. 36-x. 16.

INTRODUCTION.—Our last two lessons were based on Jesus' discourses in connection with the Feast of Tabernacles. After the Feast, he returned to Galilee, but he remained only a short time, and we have no record of further labors there. He and his disciples finally departed from Galilee.—Luke ix. 51; Mark x. 1; Matt. xix. 1. They went along the borders between Samaria and Galilee, eastward to the Jordan, crossed over to Perea, the region beyond Jordan, and then moved southward toward Jerusalem. The remaining lessons of this quarter belong to this journey.

I. SEVENTY DISCIPLES SENT OUT.—Vs. 1, 2. After the circumstances attending his departure from Galilee and his rejection by the Samaritans, Jesus sent the seventy disciples out on a missionary tour. The seventy were over and above the twelve, who had previously been sent out on a similar mission through Galilee. This increase of the number of preachers is suggestive of an expansive work. The choice of seventy doubtless has an allusion to the seventy elders of Israel appointed by Moses (Numb. xi. 16) and the seventy members of the Sanhedrim. He sent the twelve in pairs, and he does the same with the seventy. Here were thirty-five different missionary operations carried on at the same time. Two are better than one. They could counsel, encourage, strengthen and help each other. They were to precede and prepare the way for Jesus himself. They were to go into every place where he himself was about to come. He did the same with the twelve.—Matt. x. 23.

Because they were about to set out in the work, Jesus said: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matthew records the same as said when he sent the twelve.—Matt. ix. 37, 38. This had special reference to the harvest or closing work of the Jewish age, as the work they were then to do was only a Jewish work. The work was great for the few laborers, and the time was getting very short. The prayer he there taught them was, virtually: "Lord, send me." This passage has always been since then the inspiration to missionary effort.

II. INSTRUCTIONS.—Vs. 3-7. "Go your ways,"—to the appointed fields. No doubt Jesus laid out their plan and place of work. They were sent as lambs in the midst of wolves. Unarmed, defenceless, and innocent as lambs did they go forth among their foes—the Jewish leaders, the armed Romans, and the reckless people. They took their lives in their hands, and this gave them power, by proving their sincerity. This was the only spirit in which they could succeed. "Wise as serpents, harmless as doves."—Matt. x. 16. The object of their mission, like their Master's, was to find and save the "sheep" that were among the "wolves."

They were to go barehanded—having no purse, no wallet (haversack for provision), no shoes—that is, in addition to the sandals they were wearing. They were not to provide for themselves, nor for a change. They were to trust to the hospitality of the people. Such trust is seldom vain, if a man is worthy of his support. They were to salute no man by the way. Their customary salute was not like our passing, "How do you do?" It was elaborately formal, and occupied much time. They were to attend strictly to their important business.

On entering a house they were to say, "Peace be to this house"—this home, or the people in it. Hotels were scarce-

ly known. There was a common law of generous hospitality among the people, such as we find in new or primitive places to-day. "The son of peace" is a lover of peace, or one inclined to favor their message of peace. This salutation was common among the Jews—"peace" comprehending all blessing and welfare. The son of peace would receive the blessing. Otherwise it would return to the well-wisher. Efforts for the good of others bring blessing to the doers, if no others.

They were to remain—make their home—where they were welcomed at first, receiving the things provided with true courtesy. They were not to consider themselves as intruders, nor objects of charity, but as members of the family and worthy of their support. They were not to change from house to house. They might visit, but while in the city, their home was to be in one place. They were to be plain and simple, and adapt themselves to the condition and need of the people. Under other circumstances Jesus gave somewhat different instructions.—Luke xxii. 35, 36.

III. THE WORK.—Vs. 8, 9. The same principle was to apply to the city as to the private house. They were to heal the sick and proclaim the kingdom at hand. They were to give a visible and tangible proof of the beneficence of the gospel, and attract men by means of temporal or physical effects. The physical may be the steppingstone to the spiritual, as well as the shadow of it. Miracles called attention to the doctrine, and gave proof of their authority as teachers. Caring for the needy in any way may have a similar beneficial effect.

IV. TREATMENT OF OPPOSERS.—Vs. 10, 11. They were not to quarrel with them, but leave them. Shaking the dust from their feet was a symbolic act, not of anger or revenge, but, of warning. A terrible desolation was coming on the nation. They might reject the message, but still it was true.

V. THEY RETURN WITH JOY.—Vs. 17-20. They went out. How long they were out on the mission is unknown. They return (perhaps not all at once) and report. There was joy at the success of their work. They had found the name of their Master sufficient, not only to heal diseases, but even to cast out devils.

Jesus beheld Satan as lightning fall from heaven. He knew they were having success in their work. Satan fell from his position of power by the assertion and proof of the power of Christ. In the defeat of the demons, Jesus saw the downfall of their chief. He again affirms the completeness of their power, in his name, over *all* the power of the enemy. But they were not to rejoice so much in mere outward victories, as that they were enrolled in heaven, and in fellowship with God.

This success was a foregleam of Christ's final victory. The struggle is long and severe, but His success is sure.

The Good Samaritan.—Luke x. 25-37.

(Lesson for Sept. 9.)

GOLDEN TEXT.—Love thy neighbor as thyself.—Levit. xix. 18.

INTRODUCTION.—This lesson belongs in the last part of Jesus' third year, early in what is known as his Perean ministry. This includes the last five months of his earthly work. It is called the Perean Ministry, because most of it was in Perea, that is, the regions beyond Jordan, (Perea, means beyond, or on the other side), though not wholly confined to that country.

I. THE LAWYER'S QUESTION.—Ver. 25. "A certain lawyer." He was not a lawyer in the modern use of that word, but a scribe, a professional student of Moses' law, which was both civil and religious. Usually each prominent scribe was a rabbi (a teacher) and had a company of disciples. He nat-

(*Continued on page 265.*)

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CONTENTS.

HOPE OF HIS CALLING.—No. 3	257
Shining as the Sun	258
The Woman, the Leaven and the Meal	260
SIX GOOD OFFERS	261
NOTES ON SUNDAY-SCHOOL LESSONS	
The Seventy Sent Forth, (Sep. 2)	262
The Good Samaritan, (Sep. 9)	263
EDITORIAL ITEMS	264
EDITOR'S APPOINTMENTS	264
ZIONIST PLANS	266
IS CHRIST HERE IN THE FLESH?	267
ANOTHER GONE	268
FINAL WORD CONCERNING SOCIALISM	269
DEFINITION OF BIBLE TERMS	270
SYMBOLISM IN NUMBERS	271
LIVES THAT LIFT	271
THE LOOM OF TIME, (Poetry.)	272

EDITOR'S APPOINTMENTS.

Sept. 2, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Sept. 7, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Sept. 8, and 9, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 263.*)

urally had a pride of station to maintain.

"Stood up." Jesus was probably teaching in some house. The lawyer rose respectfully to call Jesus' attention.

"Tempted Him." His object was to try or test Jesus concerning his teaching. He no doubt set a trap for Jesus, but he himself was caught in it.

The lawyer's question was concerning how he should inherit eternal life. He may have had an opinion of his own about it, and hoped to show that the teaching of Jesus was wrong. But it appears evident that the idea of "eternal life" was new to him. We do not find it in the teaching of Moses. It was the mission of Jesus to bring it to light. Literally, it is age-abiding life, or life not dependent on the ordinary conditions. In order to be thus independent, it must be immortal—the life of God, who has life in himself. The word "inherit" implies obtaining it as a son from his Father, and shows that it was not considered inherent in the man. The lawyer probably wanted to understand Jesus' teaching on the subject.

II. JESUS' REPLY.—Ver. 26. He answered the lawyer's question by asking another: "What is written in the law? how readest thou?" Many take this as implying that the true answer to the lawyer's question could be found in the law. But we find no promise of eternal life in the law; and yet the lawyer may have thought that the highest possibilities were in obedience to the law. In the later light of the gospel, it appears evident that Jesus' object was to show the weakness of the law, or of man under it.

III. THE LAWYER'S REPLY.—Ver. 27. He answered Jesus by quoting Deut. vi. 5 and Lev. xix. 18.—the highest law known in the old dispensation,—to love God supremely, and to love the neighbor as one's self. Let it be observed that he did not quote from the decalogue, which does not command love either to God or man. "The new commandment" given by our Lord at the end of the Mosaic age is indeed "new," and is greater than the highest law of the old dispensation: "Love one another as I have loved you." Jesus loved others *better* than himself. It was the law of self-sacrifice.

IV. JESUS' SECOND REPLY.—Ver. 28. "Thou hast answered right: this do, and thou shalt live." The lawyer had quoted the Scripture right. And it is true that whoever would obey that law perfectly would live, though eternal life is not mentioned in connection with it in the Old Testament. Such obedience would imply a perfect character—the condition in which a person would not need salvation.

V. THE LAWYER ASKS AN EXPLANATION.—Ver. 29. "And who is my neighbor?" The lawyer's object in asking this question was "to *justify* himself,"—which shows that he was *condemned* by the law. He knew that he had not loved God supremely, nor his neighbor as himself. This law is the standard of perfection, but there is no gospel in it for the sinner. The law was given, not to save the sinner, or make him righteous, but to condemn him.—See Rom. iii. 19, 20; Gal. iii. 21. This law of love, instead of saving the lawyer, or giving him eternal life, was doing its work in condemning him.

VI. JESUS REPLIES BY A PARABLE. Vs. 30-37. The road, or path, from Jerusalem to Jericho was a very rugged and dangerous road. It was beset with robbers and murderers. It represents the downward way of sin. The man who fell among thieves represents the poor, condemned sinner. In this case it was applicable to the lawyer himself. He was condemned by the law and needed a deliverer. He was half dead—dead on the spiritual side of his being. The priest and the Levite rep-

resented the class who should have been helpers to the needy, but who, seeking their own ease and comfort, "passed by on the other side." The "Good Samaritan" represents Jesus himself, who came to save the lost. He has compassion. He pours into the condemned sinner's heart the oil and wine of his love and life. He brings him to the inn—his church—to be cared for. He provides all that is needed, and promises to reward the inn-keeper—the pastor or under-shepherd—at his return. "When the chief Shepherd shall appear, ye shall receive a crown of glory."—1. Pet. v. 4.

Jesus, by this lesson, not only shows the weakness of the law on account of the weakness of man (Rom. viii. 3), but he also gives a picture of the Gospel, as the only way that eternal life can be obtained. "The wages of sin [which is the transgression of the law] is death; but the *gift of God* is eternal life."—Rom. vi. 23. This is not by the law (Rom. iii. 21, 22), as only he who has obtained the life, as God's gift through Jesus Christ, can keep the law.

After giving his illustration, Jesus asked the lawyer which was the neighbor of the helpless man; and he answered: "He that showed mercy on him." It is easy to love such a neighbor. Such an one is Jesus. Such are they who are in touch with Jesus in saving the lost or helping the needy. This is the ideal character. The final word of Jesus to the lawyer is peculiar. It is not to keep the law by *loving* the neighbor, but to *be* a neighbor by acting the part of the Good Samaritan:—"Go, and do thou likewise." As before intimated, this is the spirit of self-sacrifice for the good of others, as expressed in the new commandment,—"Love one another as I have loved you." The Good Samaritan represents Christ, and all who come into oneness with him. "Do thou likewise."

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ZIONIST PLANS.

I HAVE before me a report of an interview with Max Nordau at the close of the late Zionist congress. It is dated London, Aug. 18. He thinks the Congress has been a grand success, because it has defined the aims of Zionism.

First, they want a charter from the government of Turkey granting them, for cultivation, the large tracts of waste land in Palestine—land which at present is of no use to anyone. They propose to recognize the Sultan's suzerainty, pay him an annuity for the grant, and want the European powers to be their guarantees.

Second, they want to organize men picked from that class of Jews who wish to leave the countries where they now live. They do not consider it practicable to take at one time all who are anxious to go. They do not want a rush, but a gradual and orderly movement. Of each twenty men, they want seventeen laborers, two blacksmiths and one artisan. They think that if the people in masses should return there while the land is still uncultivated, they would soon be crying for bread, and crying in vain, as they do not expect manna from heaven as of old. They propose to be practical and deal with facts. So before encouraging a general immigration, they propose to prepare the way by sending the limited number of pioneer workers. This seems wise, and in harmony with the plan adopted at the restoration from Babylon in the days of Cyrus.

Mr. Nordau maintains that the Jews are naturally an agricultural people, and that they took to trade because for nearly 2,000 years they have been driven from country to country, and could not settle down to agricultural life. It was natural that they should be quickened and sharpened by the centuries of trouble and opposition, pursue their business eagerly, and often be more successful than others.

He claims that the Jews have no special talent for trade, never strike out a new line, and have been backward about accepting innovations, such as double-entry bookkeeping, insurance companies, joint stock companies, etc. He thinks they are not naturally an inventive or commercial people, and that, as ages ago, peaceful occupation in the open air will suit them exactly.

The hope of Zionists is to lead them back to a pastoral life. And it seems that this hope is in keeping with Bible prophecies. Whatever difficulties exist, the devout believer in God's word cannot regard them as insurmountable. As surely as the prophecies were fulfilled in the desolation and scattering of that people, so surely will the prophecies of their restoration be fulfilled. And it seems clear that the set time to favor Zion has come.—Ps. cii. 13.

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IS CHRIST HERE IN THE FLESH?

THERE are several who claim, or for whom the claim is made by others, that they, respectively, are the reincarnation of Christ. In the *New York Herald* of Aug. 12, which some one has kindly sent me, is quite a lengthy statement concerning such a claim. The one who is regarded as the Christ is known as Abbas Effendi, or, as he signs himself, Abbas Abdel Beha, which means, literally, "Abbas, Servant of God." It is said that in New York about a hundred, and in all about two thousand Americans, have adopted this faith. They believe that the kingdom of heaven is now established, and that the prophecies of the Bible and the Koran are being fulfilled. They hail as their Master and the hope of the world an obscure Persian living in exile and virtually a prisoner at Acre, in Syria. They are called Babists. This cult originated in Persia in 1844, in which year this "Christ" was born. Since then the teaching has spread until now in Syria, Turkey, Western Europe and America it counts believers by the thousand. It is said that most of these believers are persons of intelligence.

Babism has grown by persecution, as things are apt to do. Its early supporters were tortured and put to death. Most of the victims died repeating the Arabic text: "Verily, we are God's, and to him we return," which is the chief article of the faith. It is claimed that the teaching is not mysterious, but very simple. It claims to build on the prophecies concerning the second coming of Christ.

The originator of the Babist cult was Seyed Mohammed Ali, a pious young Persian, who by his teaching and pure life aroused the violent opposition of the priests. He came to be known as the Bab—literally meaning "the gateway to eternal life." He was finally

put to death for his teaching and manner of life. A new leader of the order soon followed.—Beha'u'ullah—literally "The Manifestation of God." As such he was accepted, and remained the head of the order until his death, in 1892. He was a man of remarkable power. He codified the Babist religion. The Beyan, a book written by the Bab, is the basis of the religion. He also laid special stress on the practical teaching of Jesus.

The present "Center of Light" is the son of Beha'u'ullah, and was born in 1844, the year the Bab began to preach, and a prominent year in the Millerite expectation of Christ. He was with his father when driven from Persia. Since seven years of age he has been an exile, but has practical liberty in his home district. His house is about three miles from Acre. Here "the Master" resides, receiving visits, giving instruction, sending epistles to Babist teachers in various parts of the world, and the rest of his time working among the poor. He is still in the full vigor of manhood.

His life is one of extreme simplicity. He makes no great claim for himself. When asked if he is the Christ, he says: "I am the Servant of God." This humility is said to enhance in the minds of his followers the idea that he is the Christ. This is the man who by about two thousand intelligent Americans is believed to be the reincarnation of the Christ. Bab was his John the Baptist, and began to preach in 1844, the year this Christ was born. The true believer, it is said, needs no proof, but the teachers refer to many Bible predictions. For example, they point to the many "false prophets" of this generation. The false and the true are due at the same time.

His followers regard his teaching as of the greatest importance, but it is said they never press their faith upon others. The Babist theory of life is that all individual life is an emanation from Deity, by whom it ultimately will be reabsorbed.

From all the evidence at hand, it appears that this "Servant of God" does not say he is the Christ, but lets his followers think he is, without correction. Intelligent people should require proof. Christlike living is good in any one, but I see nothing in the account of this man to suggest the fulfillment of the prophecies of the coming King of the world. He came in the flesh once and overcame it, and does not need to repeat the process. It seems clear that no one who understands the Bible plan of progression from the natural to the spiritual, will expect Christ to come again in the flesh, or give heed to the cry, "Lo, here is Christ, or, lo there." Against all such claims Jesus gave due warning. And how can anyone who knows the Bible teaching concerning the personal immortality of the exalted Jesus and his followers into the heavenlies, be carried away with the idea of reincarnation and reabsorption? We have the promise that when we are made like Jesus, we shall see him as he is. We shall be satisfied then.—1. John iii. 2; Psalm xvii. 15.

ANOTHER GONE.

On August 25, word came that our sister, Mrs. Margaret Brown Oliver, of Pittsburg, Pa. passed away on Aug. 5, in her ninety-second year. I spent a very pleasant hour with her at her home about three weeks before her death. She said, "I am quite well, but gradually getting weaker in body. I am just waiting, and ready to go." She spoke cheerfully of the hope of immortality, and of the future work of the saints in blessing the world.

In early life she became a "Disciple of Christ," and she has been a disciple (learner) indeed. She loved the Bible and the Christ it revealed. Among her qualities were honesty, earnestness, activity, courage, determination, piety, helpfulness of others, and faith in the unbounded wisdom, love and power of God. She was clear-minded and loving to the last. We shall miss her, but we expect to meet her in God's kingdom. May God comfort all her family.—Ed.

FINAL WORD CONCERNING SOCIALISM.

The Heresy of today, will become the Orthodoxy of tomorrow.

As far as the writer is concerned, this shall be his final word concerning Socialism in the HOPE. The patience of Bro. Paton and the HOPE readers is asked for this brief explanatory note.

It is plain from Bro. P's whole tone, that the subject is distasteful to him, and probably also to a considerable number of the readers; and as I have no desire to *force* my ideas on anybody, it is best to close the question, at least as far as the writer is concerned. My faith in Truth is not shaken the least, by any criticism, or unwelcome reception. Nor does any truth need apology, or special pleading. "Let him that hath ears, hear."

Bro. P. says in his remarks on my late private letter to him. "I know that some would like more Socialism. Others would like to see the HOPE advocating Koreshanity, Christian Science, Spiritualism, or some other ism." To this I will simply say, it is not fair, nor good logic, to class one of the most important elements of Christianity, that is, the Brotherhood of men, which Christ emphasized so much, with the insane ravings of *false* Christs.

Bro. P. thinks I am laboring under bad influences. From what he concludes this, I am at a loss to guess. Because one is just, and not bigoted, or narrow-minded, and believes that others beside himself, and his clique, may have fair qualities, does that imply being under bad influences? This reminds one forcibly of the logic of popery.

Bro. P. thinks nothing I have written on the question at issue is "practical." This, it seems to me, is a confession of how little attention he has given to the whole subject of practical Socialism. Indeed the complaint of most *religious* opponents of Socialism, is that it *over*-emphasizes practical, material, and economic subjects. What can be more practical, than advocating changing the present, evil, competitive, dollar-worshipping system, for a true Christian social order, based on the Brotherhood of man, and the Fatherhood of God?

Ignorance (and therefore prejudice) on this whole subject, however, is the rule, rather than the exception, among most professed Christians. One old reader of the HOPE in this city spoke of that truly Christian man, Prof. Herron, as "That man Herron who is anti-Christian." Many, however, of the best, and most intelligent ministers are beginning in a forcible way to advocate these truths. Prominent among such in this country being Dr. Washington Gladden, of Columbus, Ohio, and Drs. Thomas and Taylor, here in Chicago. And, if space permitted, a score or more of well-known ministers could be named, as being active advocates of these truths. Here is what a prominent Scotch clergyman says: "My object is not to prove that the church is doing in a superior fashion the work of Socialists, but to persuade its ministers and members that they are not worthy of their privileges or position unless they are resolved, in the spirit of the prophets of Jesus, to *work along with* the Socialists in breaking every yoke and letting the oppressed go free."—John Glasse, M. A., D. D., Edinburgh.

JULIUS STADE.

REMARKS.—The brother has not severely taxed my patience. I cannot speak for others, but I can say for myself that the subject of Socialism—on a Christian basis—is not distasteful to me. Since reading the brother's letter, I asked one of my thoughtful readers if he thought I had said anything in the late articles against Socialism. He replied: "You certainly have not." I am surprised that any of my readers should think differently. I am a thorough believer in "the historical Jesus," as the Christ, the Son of the

living God, the Regenerator of men. My hope for the race, socially, is as strong as my faith in Christ as one able to change men's hearts—taking away the stony, selfishness of men, and causing them to love one another as brothers. So far as Socialism is "applied Christianity" I believe in it thoroughly: but I do not believe that Atheism and Agnosticism can regenerate society and bring in a "Christian State," even if the ministers and members of the churches will consent to work with them. That many Socialists are Atheists and Agnostics will hardly be denied. Because of this, I have made a distinction between "Infidel Socialism" and "Christian Socialism." I still plead that, according to Bible prophecy, the *headless* uprising of the people will "go into perdition." Though they may have many good thoughts and ideals, (the reflection of Christianity), their methods and efforts are not adequate to the end in view. They must fail, because they lack the spirit of life and love which is in Christ. He must be the recognized King of men, before men will remember and turn to the Lord.—Ps. xxii. 27, 28.

I do not criticise our brother's faith in the brotherhood of man. The "bad influence" hinted at was not suggested by the fact that he "is just, and not bigoted, narrow-minded, etc.," but by some things in his article that implied a drift away from "the historical Jesus," and the Bible teaching. I shall be glad to learn that I am mistaken.

The thing that is *more* practical than "*advocating* changing the present, evil, competitive, dollar worshiping system for a true, Christian social order" is *making the change*. I say again, it is easier to state the difficulty, or to tell what ought to be, than to bring about the needed condition. I am not opposed to anything that can be said or done to better the condition of mankind; but I am free to say that I have very little hope for the permanent improvement of society through the political plans of any set of men who are not Christians; and it is quite sure that, at present, out and out Christians can not get into positions of power in the State.

But whatever the value of the present movement,—taking the *Social Crusade* as a representative thereof,—it seems strange to me that those who are familiar with the general gospel and prophetic teachings of the Bible, should be satisfied to leave out almost all else, and give heart and hand to such a movement. But let the Lord overrule, as he will. I am not offended. And I am still on the watch, expecting to witness the failure of the uprising people who are not believing in Christ as the Lord and Saviour of men.—ED.

DEFINITION OF BIBLE TERMS.

A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.09.

A talent of silver was $538.32.

A talent of gold was $13,809.00.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

An epha, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.—*Selected.*

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

SYMBOLISM IN NUMBERS.

One of the Unmistakable Facts in the Customs of the World.

SYMBOLISM in numbers is an unmistakable fact in the world's literature and in the customs of the world. There are symbolic values to numbers which are of well-nigh universal acceptance; and, although there is always danger of being misled by fanciful symbolizing in such a realm as this, it is certainly safe to recognize these symbolic values about which there is hardly a question. Thus three is the Divine number, not only in the Bible story, but in the religions of Egypt and India. Apart from any question of the Trinity, three represents the past, the present and the future, and so stands for Him who was, and is and is to be. Four is the world number. We use it thus today when we speak of the four quarters of the globe, the four winds of heaven, the four elements of nature. Three and four combined stand for the union or the connection of the heavenly and the earthly, therefore seven is the sacred number. Ten is the measure of mere numerical completeness, as it is understood by us when we speak of a ten-fold advantage. These obvious symbolisms show themselves again in various combinations in the Bible narrative. Without dogmatism it may be said that twelve appears to represent the multiplying of the world number by the Divine number; that it symbolizes the peculiar Divine provisions for the world's needs. Thus it was that, in the time of promised blessings, there were twelve patriarchs, twelve tribes, twelve apostles, twelve foundations and gateways of the spiritual building. Thus it is that there are ample provisions today in the plan of God for all the people of God. Even beyond the peculiar provisions within the limits of the twelve, there are the wider provisions of the seventy—the sacred seven multiplied by the numerically complete ten. The Jews hold that beyond the twelve tribes there were seventy nations in the great week of atonement. Seventy elders were the associates of Moses. There were seventy members in the Sanhedrim. Jesus sent out, not only his twelve apostles, but also seventy disciples, as preachers of the Gospel. Here, again, is the idea of the fullness of God's provisions for the human race. Numbers can suggest this fullness, but numbers can not define it.—*Selected.*

LIVES THAT LIFT.

THE power of a good life will tell its own story. It is impossible for truth to die. And it is well for our young people to bear constantly in mind that influence is immortal, and no argument is as persuasive as example. Well has it been said that "the work an unknown good man does is like a stream of water flowing hidden underground, secretly making the ground green."

Years ago there came to a certain academy a young man who had somehow gotten into his head a lot of infidel notions. He declared he did not believe much, if at all, in God, not any in Jesus Christ or in the human need for salvation, or in the Bible, or in prayer. At that time a great many pupils were thronging this academy, and in order to accommodate them in the academy building it was needful that two occupy the same room. It so fell out that this infidel young fellow's chum was a Christian. When they met for the first time in their room, and were talking things over, this infidel young fellow said: "There is one thing you might as well understand first as last: in this room of mine, I am going to have no such nonsense going on as reading the Bible and prayer. I want you to distinctly understand that." At this the other got up and paced the room off, finding as accurately as he could the exact middle of the room. Then he took

a piece of chalk and drew a straight line along the middle, dividing the room into equal parts. Taking his stand on one side of this dividing chalk line, he quietly said: "Half of this room I freely grant is yours, but I as certainly declare that half of it is mine. While you surely have the right to do what you please in your half of the room, I declare that I as surely have the right to do what I please in my half of the room. And I want you to distinctly understand that, in my half of the room, there is going to be, every day, reading of the Bible and prayer." Well, the whole statement and action of this Christian young fellow were so unmistakably and unanswerably just and fair, it was beyond the power of this infidel youth to gainsay or dispute it. Thus every day, in his half of the room, this Christian young man did read his Bible and kneel and pray. And the young fellow who had tried to be infidel could not help being impressed. The result of it all was that at last the unbelieving one gave himself to Christ.

Don't you see how the Christian life and fidelity of this Christian young fellow touched, changed, lifted, the life of that other one who came to the academy trying to think himself an infidel?

I think this is one of the lessons our Lord means to teach us by the parable of the leaven in the meal which makes our Scripture. The woman puts the leaven in the meal that she may get good bread by touching the particle of meal next it and leavening that particle, and this leavened particle touches the particle next it, and so on and on, till the whole dough-mass is leavened. And when the woman puts the leavened dough in the oven, the oven's heat can go all through the mass, and bake it thoroughly, and so the woman gets good, light, nutritious bread. And when we have God's Kingdom in our hearts—God's Kingdom, which means God's reign in the heart loving him—and when we show forth God's Kingdom by living it out by being brave for God, and true and sweet and loving and gracious and helpful, by doing as shall please God, then it cannot but be that our lives shall touch other lives for their bettering and uplifting, and so we shall be living lives that lift. May you be, every way, so true to your Master that your life shall be indeed a lifting life.

Helpfulness should be interchangeable. No one is so poor that he cannot share his little with one equally needy. No one is so weak that he cannot spare some strength for aiding another.

—*Young People's Weekly.*

THE LOOM OF TIME.

"Man's life is laid in the loom of time
To a pattern he does not see,"
While the weaver works and the shuttles fly
Till the dawn of eternity.
Some shuttles are filled with silver thread,
And some with threads of gold;
While often but the darker hue
Is all that they may hold.

But the weaver watches with skillful eye
Each shuttle fly to and fro,
And sees the pattern so deftly wrought
As the loom moves sure and slow.
God surely planned the pattern—
Each thread, the dark and fair,
Is chosen by his master skill,
And placed in the web with care.

He only knows its beauty,
And guides the shuttles which hold
The threads so unattractive,
As well as the threads of gold.
Not till each loom is silent,
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful
In the weaver's skillful hand,
As the threads of gold and silver,
For the pattern which he planned.

—*Selected.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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CLASSES OF MEN.

How many classes of men are there? The usual answer to this question is, "Two — the righteous and the wicked, saints and sinners." But, admitting this general classification to be correct, it seems necessary to recognize some subdivisions. There seem to be good, better and best saints, and bad, worse and worst sinners; and it may be difficult sometimes for us to draw the line. It is well, and a matter of joy, that the Lord is Judge, and that he knows the motives as well as the actions of all people.

In the harvest of the Jewish age, under the ministration of John the Baptist and the Lord Jesus, the nation of Israel was dealt with as two general classes—wheat and chaff. The wheat was gathered into the gospel garner, and the chaff was cast into the fire — unquenchable fire—of God's judgment, which consumed the nation.—Matt. iii. 12. But this classification and judgment had no application to the people of the other nations of the world. And among the chaff—those who were not gathered into the gospel garner—there were, no doubt, those who were simply ignorant of the truth concerning Jesus, the Messiah, and others whom he called hypocrites.

The apostle recognizes gradation among the glorified. Some are to shine as the sun, others, as the moon, and still others, as the stars. 1. Cor. xv. 41, 42. And our Lord implies a difference in character among the unglorified, when he says it will be more tolerable for some than for others in the day of judgment, and that some shall be beaten with many, and others with few stripes.—Matt. x. 15; Luke xii. 47, 48.

It seems that we cannot harmonize and use all our Lord's teaching without recognizing more than two classes of men. In the parable of the wheat and tares we see two classes in the nominal church--the wheat representing true Christians, and the tares, false or hypocritical professors, sown among the wheat. There is at least a third class, who constitute the world, who never made any profession at all. There

will be a world on which the righteous will shine after the tares are cast into God's fire.—Matt. xiii. 43.

Referring to Matthew xxv. many claim that only two classes are mentioned—the righteous and the wicked, the saved and the unsaved—and that they are represented by (1) the wise and foolish virgins, (2) the faithful and unfaithful servants, and (3) the sheep and the goats.

But, it appears evident that the parable of the ten virgins does not represent the kingdom of heaven and the wicked world, but only the kingdom of heaven. "Then [at the end of the age, at the time of the Lord's return] shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom."—Ver. 1. That the Lord would use virgins to represent the wicked—"the lost and ruined world"—seems incongruous. The lamp appears to represent the Bible, ["Thy word is a lamp to my feet."] and the oil, that which gives light by the action of the illuminating Spirit of God. The parable clearly represents a movement in the church (or kingdom of heaven) at the end of the age, in which the foolish virgins, as well as the wiser ones, took their lamps (Bibles giving light) and went forth to meet the Bridegroom. Such a movement has become a matter of history, but the wicked world never has been interested enough in the Lord's coming, to take part in such a movement. Not even all Christians have taken part in it. The foolish virgins evidently refer to a class of Christians who were in the early part of the movement, and whose lamps were then burning, but who were not wise enough to be prepared for the emergency, so that their lamps gave them no light in the latter part of the movement. Their loss was not hopeless destruction nor endless torment, but, according to the nature of the case, they were not ready to partake of the marriage feast. They afterward obtained the oil, but too late for the privilege of those who were ready.

Then follows the parable of the lord and his servants. This parable appears to be far more comprehensive than that of the ten virgins. It seems to cover the whole gospel age, including all the Lord's servants, but not in any sense including the wicked world. Here are three classes of servants, one having five talents, another, two talents, and another, one talent—the three including "every man [in the Lord's service] according to his several ability." The contrast in this judgment scene is not between the church and the world, but between the faithful and unfaithful servants. The reward of the faithful servants, whether having five talents or two, is the same, as expressed in these words: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Vs. 21,23.

Let it be observed that the reward of faithful *service* is not to go into the marriage, [That depends on a certain degree of *light*,] neither to obtain eternal life, [which they all had], but a position of power to rule. This agrees with the promises that the faithful shall have a

crown, sit with Christ in his throne and have power over the nations.—Rev. ii. 10, 26; iii. 21. The loss of the unfaithful servant is, therefore, not the loss of eternal life, but of the crown and of power. "Hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11.

It is worthy of notice that the judgment of the servants, and the placing of the faithful in power, precede the judgment of the nations. Those who can see this will understand why the sheep and the goats are two distinct classes pertaining to the nations, and are not to be confounded with the virgins and the servants of the two preceding parables. The Lord comes for his saints, and they are gathered together unto him and rewarded by being placed with him in his position of glory and power, before they come with him, or appear with him in glory.—Col. iii. 4. And it is "When the Son of man shall come in his glory," that the nations (not the church, already with him in his glory) shall be gathered before him to be judged. "Do ye not know that the saints shall judge the world?"—1. Cor. vi. 2. They shall even judge the angels. Ver. 3. Whatever the Lord Jesus is to do, those who are glorified with him shall do, as coworkers with him. "Heirs of God, and jointheirs with Christ."

From the location of these things in the order and harmony of the word and plan, we know that there are at least three classes of men when the Lord comes in his glory: (1) the saints glorified with him and ready to judge the nations; (2) the sheep, and (3) the goats, of which two classes the nations are composed.

That these sheep are not the saints of the gospel age is confirmed by the fact that, in their recommend by the King, not one of the conditions of gospel salvation is mentioned, nor one element of the sufferings by which the saints are perfected; and, further, by the fact that they did not know they were working for Christ when doing the works of sympathy and love.—Vs. 34-39.

And that the goats are not the rejecters of Christ as thought by many, is confirmed by the fact that the rejection of Christ is not mentioned as the cause of their disapproval by the King, and that they did not know that in not doing the acts of sympathy and love needed by humanity, they were sinning against Christ.—Vs. 41-44.

In this lesson we learn that the Lord's plan of salvation is larger than many suppose; that at least the sheep (of the nations), are to have eternal life after the Lord's coming and the reward of the saints, who, as believers in Christ, had everlasting life—having passed from death unto life—long before. John iii. 36; v. 24. We also learn the truth of the brotherhood of man,—Christ being the Head and firstborn—for he says: "Inasmuch as ye have done it [or done it not] unto one of the least of these my brethren, ye have done it [or done it not] unto me."—Vs. 40, 45.

This doctrine of the brotherhood of mankind is coming to the front at the right time to harmonize with the truth that we are living in the transition from the old world to the

new. The humanitarian idea is being emphasized, and it is good, and important, but it is not the means of preparation for the crown and the throne—"the high calling of God in Christ Jesus." "He that hath an ear to hear, let him hear."

It is not difficult to find both the sheep and the goat classes in our day outside of those who profess to be Christians; and if all Christians, all who believe and know the Lord, were taken away, these two classes would be left. The quality of the sheep is one of kindness and sympathy for the needy. In Christian lands it is easy to find this altruistic spirit even where there is no faith in Christ as Lord and Saviour, nor any recognition of his claims. It is the indirect result of Christianity—the reflex influence of the gospel sunlight. Men are indebted to Christianity for good heredity and uplifting influences, even when they do not know it—not having faith. It is a great blessing to have been born and raised in Christian lands. And while the lack of faith prevents men from coming into conscious fellowship with Christ, yet all Christlike qualities are good, and he owns all kind acts as done to him. Honest and kind hearts are good ground for the word of eternal life when it comes. The selfish and unkind need the action of God's fire.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Rich Fool.—Luke xii. 13-23.

(Lesson for Sept. 16.)

GOLDEN TEXT.—What shall it profit a man, if he shall gain the whole world, and lose his own soul [life]?—Mark viii. 36.

Read Luke x. 38-xii. 34.

INTRODUCTION.—The design of this lesson is to show the folly of the worldly spirit, or covetousness. It is one of a series of great truths which Jesus was inculcating during the closing months of his ministry. What a contrast between the spirit of the Good Samaritan in our last lesson, who was willing to sacrifice his own ease, and give of his substance, for the good of another, and the spirit of the man who lived only to accumulate property and enjoy ease and luxury!

I. JESUS REQUESTED TO BE A JUDGE CONCERNING PROPERTY.—Ver. 13. It was not a disciple, but "one out of the multitude," (R. V.) that appealed to Jesus to judge between him and his brother concerning inherited property. He seems to have interrupted the discourse of Jesus. His mind was so filled with the idea of earthly gain that he was not interested in the higher things of which Jesus was talking. He was like a man planning business while apparently listening to a sermon. Perhaps he had caught the idea of the wisdom, justice and fearlessness of Jesus, and therefore thought him just the one to settle this dispute with his brother in his own favor. He did not ask for arbitration, but for a decision. The older brother may have been withholding from the younger a portion of what legally belonged to him; or the younger brother may have been asking for an *equal* division where legally the older brother inherited a larger share.

II. JESUS REFUSES TO DECIDE.—Ver. 14. The term "Man," or "O man," (as in Rom. ii. 1, 3) implies grave censure. Why should he interrupt the discourse on higher things by reference to such a matter? "Who made me a judge

[an officer in a worldly kingdom, whose business it was to deal with such cases] or a divider [an umpire or arbitrator] over you?"

Missionaries often are so called upon, and are compelled to refuse to be judges in such matters, or the whole of their time would be swallowed up.

Why should Jesus refuse even to give an opinion in such a case? If he had been merely a "Social Reformer," as some claim, here was an opportunity to express himself. Had he consented to judge in this case, it would have been an interference with the government, and would have given it an occasion to interfere with his work. Here is a case where Jesus dealt with higher things, and showed their infinitely greater value than the matter of property. The things of this world can be best settled by giving due attention to spiritual principles. The cure for earthly evils must come from regenerated hearts, and not by settling incidental details.

III. THE INCIDENT USED AS AN OBJECT LESSON.—Ver. 15. Jesus spoke not merely to the man, but to the multitude, making the case of the man the basis of a warning against covetousness—which is an over-strong or excessive desire for property or other things. The R. V. says: "Keep yourselves from all covetousness," which includes a desire for gain at the expense of others, or at the expense of higher and better things.

Jesus states a great fact when he says: "A man's life consisteth not in the abundance of the things which he possesseth." The things essential to the best and happiest life cannot be secured by wealth; but neither does poverty secure them. Not what man has, but what he is, is the source of either happiness or misery.

In condemning covetousness, Jesus was not reproving this man only who asked his interference; it would strike the richer brother with at least equal force. But for covetousness, the supremacy of wealth would be unknown. Personal regeneration and the true love of brothers would secure social regeneration. The following parable shows that Jesus' words were intended especially for the rich.

IV. JESUS ILLUSTRATES BY A PARABLE.—Vs. 16-21. This rich man is one in whom covetousness is successful. Another may be equally covetous and remain poor. The difference between the rich and poor may be one of ability. But wealth may foster covetousness, for the more a man has, the more he wants, if he is not balanced by love for his fellow-men. This man is rich when introduced to us. His crops were good. He was a successful farmer. It is not implied that he was dishonest. His sin was the greedy and selfish use of his gain. Instead of thinking how much good he might do to others, he thought of further accumulation. He pulled down his old barns, and built larger ones. He may have thought of "overproduction," while it was probably a case of "under-consumption." While he hoarded, others were no doubt going hungry. He was counting on a long life of ease, luxury, and merriment. But such a manner of living is not conducive to long life. God said: "Thou foolish one, tonight you shall die [lose your life or soul] and then who will have the things you have laid up?" He might have enjoyed doing good with his gains, but now he must leave all to be distributed by others. Thus foolish, says Jesus, is every one who lays up wealth for himself, and is not rich toward God. To be rich in Godlike qualities, would bring men in touch with the need of mankind. Godlike qualities are the only real and enduring riches.

V. JESUS EXHORTS HIS DISCIPLES. Vs. 22, 23. "Therefore." As the conclusion from the parable and the incident that led to it. "Take no thought for your life," [the same word rendered

soul]. "Take no thought" has troubled some. It was no doubt a good translation when the A. V. was made—thought meaning anxiety. The R. V. renders it: "Be not anxious." Do not worry about what you shall eat or wear. Do not let temporal things absorb your time and attention. "The life is more than meat [food], etc." To trust God, who has given the life, will prevent worry, and the better prepare to meet the difficulties of life.

Jesus goes on to give reasons for not worrying: God's loving care (even of birds and flowers) and his gracious promise to those who seek first the kingdom of God. There is nothing here to encourage idleness or laziness. Worry hinders rather than helps. "Trust in the Lord, and do good," is an important exhortation, and it has a promise, "Verily, thou shalt be fed."

The Duty of Watchfulness.—Luke xii. 35-46.

(Lesson for Sept. 23.)

GOLDEN TEXT.—Watch and pray, that ye enter not into temptation.—Matt. xxvi. 41.

INTRODUCTION.—The lesson is supposed to include all that the Gospels say about watching. It may be used as a Temperance Lesson. Watchfulness is a duty of wide and varied application. It may refer to being wide awake to duty or opportunity; to guardedness against attack; to attention to signs of coming events; and to preparation for such duties, attacks, or events. These seem to be more or less mingled in this lesson. And all are related here to the coming of the Lord.

I. WATCHING FOR HIS COMING.—Vs. 35-40. As to character and faithfulness, this lesson is applicable to all Christians at all times throughout the dispensation; but it may have special reference to those Christians who live near the end of the dispensation when the coming of the Lord is imminent. It is worthy of note that the Lord's coming (not death) to receive and reward his people is ever in the New Testament held prominent as the great motive to faithfulness. Sometimes it appears that this was because the early Christians expected his return at any time. But we find the apostle explaining that other things must transpire first.—2. Thess. ii. 1-8. With a far distant coming, how could the early disciples be in constant, intelligent expectation of his return?

It has been suggested that, while death and the Lord's coming are not identical, and should not be confounded; yet with the idea in mind that the interval between death and resurrection (due at the Lord's coming) is a perfect blank, each Christian is virtually, practically and experimentally as near the Lord's coming as he is to death. Each one closing his eyes in the act of faithful obedience, would (virtually) open them immediately looking on the face of the Beloved. With this in mind, would not all the exhortations, warnings, and promises be equally applicable to all Christians who have died, as well as to those who are alive at the Lord's return? Virtually all live to his coming, because the death state is not a thing of experience. This view appears to make all these sayings practical to all. Then it was and is to all his believing people, as if they lived when the Lord's coming was an impending event, that he says: "Have your loins girded [referring to the Oriental robe which needed to be fastened in the girdle to allow freedom of action] and your lights burning [the Bible illuminated by the Spirit of truth and love in the heart] and thus be ready and waiting for your returning Lord." In this attitude, the waiting ones would always be watching for all due light, or present truth, and ready for any duty. "Blessed are those servants." When he really comes, he will serve them. And truly it makes but little difference to them when—in what watch—they die, or when he comes. They are always

ready for the coming. They can never be taken unawares.

II. THE REWARD OF THE FAITHFUL. Vs. 41–44. Peter understood our Lord's words to be a parable, and wished to know whether it applied only to them, or to all. While the coming of the Lord, and many blessings therewith connected, are for all believers (the household), yet, according to Jesus' reply it appears there is a special reward to those who are faithful in their stewardship. "The faithful and wise steward" is not any one person, but represents a class of persons, all who have been or are appointed by the Lord to feed his household. The reward is rulership over all the Lord hath, according to the degree of power. Some are said to be placed over ten cities, and others over five cities.—Luke xix. 17, 19. The Lord's rewards are right and harmonious. What his faithful ones will be called to do in the future will be what they will be able to do; and what they will be able to do will be the result of what they have done. The reward is the legitimate fruit of their faithfulness.

III. THE REWARD OF THE UNFAITHFUL.—Vs. 45, 46. "That servant" here represents any of the Lord's stewards who lose faith and loyalty, (if they ever had them) and join hands with the wicked, in gluttony and drunkenness, and begin to abuse their fellow-servants, even the faithful and true. Such are cut off from those who are faithful. They prove what they are by what they do. They cannot share in the reward of the faithful, because they have not done the works that develop power for good. Their portion is with the "unbelievers," or "hypocrites."—Matt. xxiv. 51. They being really unbelievers, and professing to be servants of God, *are* hypocrites. They can have no part in the reward of those who loyally and lovingly wait for Christ.

IV. APPLICATION TO TEMPERANCE. There are many things to watch against. Not only those engaged in temperance reform work, but the young people should be wide awake and watchful. They should watch the effect of strong drink on others—both individuals and the community. The object lessons should be a strong incentive to avoid the use of intoxicating drink. Nearly all crimes are rooted in drunkenness. The rising generation, if wise, will make saloons and drunkenness and the need of prohibitory laws things of the past. God help all to be on the alert to do their best for the world of mankind. God is pleased when men are blest.

(We omit the Review for Sept. 30.)

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CONTENTS.

CLASSES OF MEN 273
NOTES ON SUNDAY-SCHOOL LESSONS
The Rich Fool. (Sep. 16) 276
The Duty of Watchfulness. (Sep. 23) 278
SIX GOOD OFFERS 279
EDITORIAL ITEMS 280
EDITOR'S APPOINTMENTS 280
"NO HEADLESS BEAST" 281
MARY D. AMBROSE 283
THE PERFECT DAY 284
EXTRACTS FROM LETTERS,
Cannot See the Difference 286
Need Fresh Food 288
A Word of Explanation 288

EDITOR'S APPOINTMENTS.

Sept. 16., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Sept. 18, and 19, Chicago, Ill., 6006 Green St. 7:30 p. m. Sept. 20, and 21, Chicago, Ill., under direction of Dr. B. H. Pelton, 352 W. Polk St.

Sept. 23. Open for special arrangements.

Sept. 30, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Oct. 5, Union Star Tabernacle, in the neighborhood of Marshall Woodard, near Peck, Mich. 7:30 p. m.

Oct. 6, and 7, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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"NO HEADLESS BEAST."

I HAVE an article (by J. B. A.) headed "No Headless Beast in Scripture." It may have been written partly as a criticism of what I have written concerning the headless beast and socialism. He first quotes Rev. xvii. 11: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." He then says:

"This passage * * is used as sole proof of a world-wide and anarchic (headless) uprising among the nations who are supposed to cast off all restraints of governments till the movement goes into perdition. Because a 'great time of trouble' is due now, and is actually present, this use of the passage quoted is common, and seems proper. We believe the application is false, and therefore not wise, however popular it may be.

"Rome, the fourth beast of Dan. vii. had seven forms of government, called kings, or kingdoms, but they are not called heads except for the purpose of location. 'The seven heads are seven mountains,'—that is, the seven-hilled city,—'where the woman sitteth.'—Ver. 9. And that the eighth form differs from the preceding seven does not prove that the beast is headless. Seven is a perfect number, and here means sufficiency (of beastliness.) And because Rome had these seven forms followed by an eighth (fullness or overplus) it does not follow that in this last intense form the beast is headless, but rather that it is well supplied with 'kings.' * * How absurd the idea that a thing of power should be headless! * * There is nothing for a headless beast to typify. We reject the premise that made a beast without a head a plausible symbol. * * The invention of a headless beast has no place in Scripture."

So much the writer says of the headless beast. I have not room for the whole article. He claims without proof that the thousand years of the binding of Satan are past and that the present time of trouble is the result of the loosing of Satan at the end of the thousand years. He refers to Rev. xii. 10-12; xx. 7-10. He finds the combatants in Rev. xix. 14, 16, 19; and a "more detailed picture" in Rev. xvi. 10-16, where John sees three unclean spirits—from the dragon, the beast and the false prophet—gathering to the great battle. He says these kings are the leaders of the political and religious world—all hand in hand with capitalism. He says, "The dragon means civil power, now imperialistic, which in Rome, or elsewhere, gives the beast his seat, power and authority."—Rev. xiii. 2. The beast is the symbol of all that is lower than God's best—the law of love and brotherhood—expressed in socialism. He puts the "Watch Tower" and the "World's Hope" on the side of the capitalists, who are "actuated by the carnal (beastly) mind, which is not subject to the law (of love)."—Rom. viii. 7. God's kings and priests [I understand him to mean the socialists] are arrayed against the other set of leaders, and with the hammer of love, which alone can do it, will break the rock of human hate and selfhood. The rebels against socialism are the opposing

force in this battle. He speaks of "red-handed anarchists" as being few. The Lamb and his army on white horses (principles of love and brotherhood) will put an end to the beast of the ages, now appearing in its eighth or last form. The same weapons will destroy all the rebels of the capitalistic church and state now arrayed against socialism. God's present ideals are too high for the present church and state, and they are fighting the Lamb and his army.

I have given the substance of the article and, I think, all his proofs. This seems like (theoretical) socialism in earnest. It strikes me as a one-idea theory—as though socialism were the sum total of Christianity. Would he have invented the "No Headless Beast" idea had not the Infidel Communism or Socialism been so closely connected with the headless uprising of the people? He admits that the present condition of the nations makes our application of Rev. xvii. 11 "seem proper," and all he puts against it is his denial. It is hard for him to kick against the goads, or an application of Scripture sustained by facts. He admits that Rome is the "seat" of the fourth beast, and then gives a private definition to the beast, and makes its seat anywhere. He admits that the Roman empire has had seven forms of government, called kings or kingdoms, but denies that they were called heads, except to locate the seat of the beast,—the "seven hilled city." It appears clear that verses 9 and 10 show that the heads are called both mountains and kings, or kingdoms. Mountains, in Scripture, often mean kingdoms or governments. Why, after his admissions, does he not stick to the truth that this prophetic beast is the Roman empire, even though the human nature of non-socialists is beastly? The empire since it appeared in prophecy is the beast having seven heads, and which our critic admits is "now appearing in its eighth and last form."

He admits that the eighth form differs from the preceding seven, but says it is "absurd" to call it headless, as it is "well supplied with kings." It should be remembered that the seventh form of the empire has not yet passed, and that the eighth is only coming up; but of all the would-be leaders of the uprising people, whom do they own as their head? Echo answers, whom?

John says the beast had seven heads, but only one at a time, for at the standpoint of the judgment of the woman (between 1800 and 1870), he said: "Five are fallen, one [the sixth] is, and the other [the seventh] is not yet come." The seventh came in 1870, and has continued the "short space" of thirty years, and we see the uprising people. Are not they the *body* of the beast? Is not the body of the beast the only part which could be "of the seven?" To say the beast has more than seven heads is to contradict John. As the beast has only seven heads, and yet exists in an eighth form, it must be headless. In view of the prophetic figure, this is not absurd. If the seven heads are seven forms of government in Rome, as our critic admits, then if the time ever comes when the people of the empire recognize no form of government, would they not be

headless? Allowing a world-wide application, inasmuch as in a sense Rome has ruled the world, the want of unity among those seeking after political, labor and social reforms suggests headlessness. Have we not seen things flop around after loosing their head? As they were dying they soon stopped. So will it be with the headless movement among the nations.

Rome has three general phases, as well as seven forms of government. They are the dragon, the beast and the false prophet. They seem to be developed in the order of Civil, Ecclesiastical and Headless; or Pagan, Papal and Infidel. It appears to be these three that are represented by the three unclean spirits gathering the people to the battle. The (headless) beast and the false prophet appear to go into the lake of fire soon, or at the pre-millennial battle of Rev. xix. 14–20. Then the dragon (also called the devil) will be bound for a thousand years, then be loosed for little season, and finally go into the same fire where the beast and the false prophet are.—Rev. xx. 1–10.

The reign of Christ, after the millennial victory, will give the world something better than any of the three phases of Rome could suggest. Not even human love can bring in a state of righteousness and peace. But the divine life and light, imparted through Christ, produce divine love in man. As natural life precedes natural love, so divine life must precede divine love. Mere socialism may be good, but I think Christian Brotherhood is better.

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MARY D. AMBROSE.

Fell asleep in Jesus, Aug. 4, 1900, in Deerfield, N. H., Mary D. Ambrose, widow of Ebenezer F. Ambrose, in the 82nd. year of her age. She was one of a family of 13 children, born to Stephen Davis and Sally J. Dyer. Eleven of these lived to an average age of 76 yrs. and five survive.

The early Christian experience of Mother Ambrose was with the Free Will Baptists, who were emphasizing the doctrines of God's universal love and free grace, in contradistinction to their coreligionists who were preaching God's Sovereignty, predestination, and election, some even asserting that a vast majority of the human race were reprobated to eternal sin and woe.

Notwithstanding her religious instruction, which she thought she believed many scriptures caused her much confusion, doubt, and fear, sometimes almost driving her to despair. At the time of Wm. Miller she heartily embraced the doctrine of the second personal advent of the Saviour, and soon accepted that of the destruction of the non-elect. This was a partial relief.

Several years before her death she saw scriptural evidence that the election of the Church in the Gospel age was not the end of God's redemptive work, but a means to be used by which greater blessing would come to the world in the ages to come. This gave her great comfort and peace of mind, so that her last days, although days of lonely widowhood, were in some respects her best days. She read THE WORLD'S HOPE with great satisfaction.

BYRON AMBROSE.

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THE PERFECT DAY.

"Thy kingdom come. Thy will be done in earth as it is in heaven."—Matt. vi. 10.

THESE words are from the Christ, teaching us how to pray—and convey to our minds two distinct lines of thought: first, the kingdom of our Lord established in our hearts, or minds, or, in other words, the inner enthronement of Christ; second, the coming of that day of perfect sinlessness and deathlessness after the curse has been destroyed.

So much has been truthfully said in regard to the former view, that we leave it for the present, and comment for a few minutes upon the deeper and more far-reaching meaning.

In the distant future there comes a day, when through the practical Christ life of the gospel, mankind will be elevated to the condition of heaven. O glorious gospel thought! Grand incentive to practical Christian living! Let us hail its coming with rapture and delight. Beyond chaos and confusion, beyond sin and all that pertains to the curse, shines a day of perfect sinlessness and deathlessness, shining with the glorious illumination of heaven's immortality. Nothing in heaven too good to be meted out to coming humanity. No angels or saints in the glorious and spiritual realm will be more holy, pure and good than the perfect generations of truth and life. No sorrow, sighing or pain; no sickness, disease or death, for coming man. The efficacy of the gospel that alleviates our ills now, will in due time entirely eradicate them.

The gospel of Christ will do more than save us now, and take us out of this sinful world by death. It will "make an end of sin," "swallow up death in victory," and from that time on, "There shall be no more death." How near to heaven the children of the perfect day must be! No deviating in regard to the truth: "They shall see eye to eye."

In the three last chapters of Revelations we have a prophetic outline of the world's development, beginning with the resurrection of the first-fruits and their exaltation to thrones of judgment, followed by the resurrection of the world, and the lost conditions of death and hell, out of which they were taken, destroyed. The old earth, or order of things, is burned up by the fiery gospel, and a new and better order of things takes their place: while the Church, under the type of a beautiful city, is represented as being united to Christ: and "a great voice out of heaven" said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."—Rev. xxi. 3, 4.

The revelator in concluding his description of the beautiful Church-city says, "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, and the nations [of them that are saved] shall walk in the light of it, * * and the gates of it shall not be shut at all by day, for there shall be no night there." Rev. xxi. 23-25. Finally he brings to light "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. xxii. 1.

This is a description of the life of God that animates the world, and more than all gives life to our spirits, for all life is coexistent with God. The tree of life, that grows on either side the river of life, may symbolize the Christian church with Christ as its Head. The revelator says it "yields her fruit every month," (Rev. xxii. 2); but Ezekiel says, "It shall bring forth new

fruit according to *his* months."—Ezek. xlvii. 12. Both speak of the healing quality of the leaves. *His* may refer to Christ; but *her* must mean the Church. Does it not mean both? Do not the healing leaves of the tree of life symbolize the invitation, "The Spirit and the bride say, Come?" Thus the invitation goes on until the last soul is found. Then "there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads."—Rev. xxii. 3, 4.

Well might Ezekiel say, "The name of the city from that day shall be the Lord is there."—Ezek. xlviii. 35. We have not yet reached the perfect day, but stand in the fiery ordeal spoken of by Malachi and Peter. "A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness."—Joel. ii. 3. We are even on the sea of glass mingled with fire, (Rev. xv. 2.) but, thank God, we can sing the song of Moses and the Lamb: "All nations shall come and worship before thee, for thy judgments are made manifest."—Rev. xv. 4.

Isaiah with the eye of a prophet, sees the time in which we live, and speaks of it as follows: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee, for the mountains shall depart and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isaiah liv. 9, 10.

What is the covenant of God's peace? and why is it like the waters of Noah unto him? The covenant is the one made with Abraham, when he said: "In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. When this is accomplished, "all the people shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him." Then the covenant of God's peace is the peace of coming generations, when "they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah xi. 9.

It is as the waters of Noah unto God, in that the deluge was a type or shadow of the present order of things. The rainbow that appeared to Noah and evidenced to him that water would no more drown the world, was a type of the bow that overshadows the throne of God in heaven above. "I looked and behold a throne was set in heaven * * and there was a rainbow round about the throne."—Rev. iv. 2, 3. "As the appearance of the bow that is in the land in the day of rain, so was the appearance of the brightness round about."—Ezekiel i. 28.

This bow overshadowing the throne of God in heaven evidences to us that our heavenly Father is the great covenant keeper; and when the time comes for the fulfillment of the covenant,—the blessing of all the nations of the earth, we will have it demonstrated to us by the bringing of the bow in some symbolic form from heaven to earth. This must take place about the time of the exaltation of the first-fruits to thrones of judgment. Those saved according to the election of grace are called for the purpose of blessing (both the dead nations of hades and) the nations of earth. The influence and work of the righteous dead (raised to immortality in Christ) will go largely toward the world's salvation and emancipation. But is not the bow now being brought to earth? Does not the tenth chapter of Revelations clearly demonstrate this? The angel that comes down from heaven represents a movement now taking place in the church, the little book, the

pure gospel, the foundation of which is the practical Christ-life of the gospel in the world's emancipation and a clean universe. The bow represents the fulfillment of the covenant; the cloud the setting of all sin, and the rising sun, the dawn of a better day, when "Great shall be the peace of thy children."

From our position between the two worlds we see in the past man driven out of the garden of Eden, and turned to destruction, and in the future his glorious return. "Thou turnest *man* to destruction, and sayest, Return ye *children* of *men*."—Psalm xc. 3. What we have said, we think, refers to the world's development after the law of generation. We do not wish to exaggerate the future, but confess we see no limitation to man's development. To be freed from the curse of sin and death, will bring us in the light and sight of heaven itself. It was wonderful miraculous sight when Jesus saw Nathanael under the fig-tree: but he said; "Thou shalt see greater things than these."—John i. 50. The sight of Nathanael under the fig-tree is a precedent of the sight of the generations of perfection. "Verily, verily, I say unto you, hereafter *ye* shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 51. Heaven open! Glorious thought! So near to God that they can look into heaven. They can see there the departed generations of the then passed ages. They can watch their relations and friends as they leave this life, and mark their transit to the glory realm and locate them on the other shore. They will then continually see in heaven their departed friends, (for heaven and earth will then meet), and hear their voice as the voice of many waters, and the patter of feet on the golden streets.

O God of immortality, make us good now, and may the influence and communion with the inhabitants of glory, make us holy and pure, and may we see and hear in ideality and spirituality, what coming generations will see and hear in fact. O day of light and life! We see it in the ages of duration. Day of the world's emancipation, the answer to that long-offered prayer: "Thy kingdom come; thy will be done in earth as it is in heaven."

GEO. M. DILS.

EXTRACTS FROM LETTERS.

Cannot See the Difference.

INCLOSED find $1.00 to renew my subscription for the HOPE. I am still an interested reader, and rejoice in the largest view.

I have been a little amused at the discussion on Socialism. I fail to see the difference. I think you make a distinction where there is really no difference. So far as the principle of Socialism is concerned, would not a purely socialistic government operate just the same whether established by believers or unbelievers? The difference is in the method of its establishment and not in the thing itself. The non-christian socialists believe in using bombs, swords, or anything else, to gain their purpose, because they reason that they have a just cause, and act in self-defense, and must do something, or be ground down by monopoly and human greed; and is not their reasoning correct? But Christ instructed his followers that they were not to use carnal weapons. So we who follow Christ cannot take part with the others in using the sword. But it seems that the sword will be used, as Amos says: "Wake up the mighty men; let all the men of war draw near." And Paul shows that God has vessels of dishonor as well as vessels of honor. He certainly can use these unbelievers as well as believers. Each man must work in his place according to the light he has, as Zephaniah tells us that God assembles the nations to receive the baptism of his fire; and as he works through

human instruments, somebody will kindle this fire. The selfish powers that be will not submit to a social order thro Christian influence. It will take the fire before they will turn to serve the Lord with one consent. And it seems to me that our work as Christians is not to kindle the fire, but to stand on the sea of glass mingled with fire and sing our song.

I present this in the spirit of love, hoping to "keep the unity of the Spirit in the bond of peace."

L. E. OVERMAN.

REMARKS.—Better to amuse than to abuse people. I like the brother's motive, expressed in his last paragraph. I am surprised that he cannot see the difference between Christian and Infidel Socialism. He sees a radical difference in the two methods of attainment. Is it not evident that the difference in methods grows out of the difference in the principles and ideals of men? The fighting method is according to the animal nature, and the peaceable method is according to the law of the Spirit of life in Christ Jesus.

But "would not a purely socialistic government operate just the same whether established by believers or unbelievers?" This is our brother's question. Does he assume that the government of Christ will be "purely socialistic?" If so, does he think that two kinds of springs can send forth the same kind of water? or that two opposite causes can produce the same effect? Allowing for the moment that what the world needs, and will have, is a "purely socialistic government," I am confident that unchristian socialists will not be able to establish it. The right thing, whatever it may be, can be brought about, so far as human agency is concerned, only by the application of the Christian principles, by the use of the weapons that are not carnal, and the kind of fire that unregenerate men cannot kindle. "Without faith it is impossible to please God," or to develop an ideal government that will meet the needs of mankind.

Quite a common idea held by Socialists who do not believe in Christ is that man is wholly a creature of circumstances; that he is all right, and only needs to be placed under better outward conditions, in order to remove all the ills of life. This was substantially the theory of the famous socialist, Robert Owen, of England, in the discussion of whose theory the word socialism was first used; and many other socialists take substantially the same position. But, without denying that good environments are important, I would ask: If man is not wrong in his nature and desires, what caused the bad laws and customs? Are not the evils in human society, including the competitive system, the fruit of man's selfishness?

Christianity teaches that man is a sinner, that he thinks, desires and does badly, because he *is* bad,—as a bad tree brings forth bad fruit. Christ proposes to save the sinner by regenerating him, to make the fruit good by making the tree good.

The two ideas of man and the two methods are exactly opposite, and allowing them to work out their natural results without a change of dispensation, it seems certain that the Christian spirit and method alone can develop the kind of government the world needs and bring about the individual and social regeneration of men. But those familiar with the Bible plan of the ages should not lose sight of the coming of the Lord, the establishment of the Theocratic kingdom, and the promised restitution—revealed facts of which socialists generally take no account, and which must have an important bearing on both the time and manner of the solution of the question before us.

That the natural man, partly under the influence of the altruistic spirit of Christianity, and partly under the con-

trol of his animal nature and fighting spirit, is making and will make an effort to establish a better order without Christ and regeneration, is true. And that the Lord knows how to overrule for good all these conditions, even the use of carnal weapons, and the fire that man can kindle, is also true. But the natural man's ideal is not God's ideal, and his effort will fall short and result in perdition—utter failure. Carnal weapons may conquer an outward foe, but they cannot produce unselfishness; and only out of this Godlike quality can right laws or customs be developed.

Bro. O. agrees that Christians ought not to join hands with unbelievers in any unchristian method. The difference in spirit, ideal and method seems in the way of successful cooperation. If we are wronged, we can exercise patience as exhorted to by the apostle when he speaks of the present conflict.—Jas. i. 9. And even if we know not how it will be brought about, we can rejoice in the assurance that the Lord will judge (rule) the world in justice and equity, (Psalm lxxii. 2–4; xcviii. 7–9) and sing the happy song that all nations shall come and worship the Lord because his judgments are made manifest.—EDITOR.

Need Fresh Food.

I WAS a subscriber for the HOPE from its first publication till about two years ago, when being in ill health, short of funds, and not able to read much, I had it stopped. I thought I could get along with DAY DAWN and back numbers of the HOPE, but I find I need fresh food and to hear from the HOPE family now and then. I have not seen the paper nor heard from you or any of your readers since I stopped taking it: and I do not even know whether or not it is still published. My health is better than at the time mentioned. I am now in my eighty-first year. I must say that the teaching of the HOPE corresponds with the revealed truth that "God is Love." If you are still publishing, and will enter my name on your list of subscribers, I will send you the money before long.

ELD. T. T. JENKS.

A Word of Explanation.

BRO. PATON, in his remarks on my article in the HOPE of Sept. 1, intimates that he notices in one of my previous articles a "drifting away from the historical Jesus." I confess I do not see how he could come to such a conclusion; but I surmise he bases it on a sentence in my article in the HOPE of July 15, where I have occasion to say: "Because they do not make an *Idol* of the historical Jesus, etc." This I simply say by way of contrast. Is it not a fact that multitudes of professors simply have a sentimental or emotional regard for the great historical personage of the Son of God, but are entirely void of His living presence? (This probably is best illustrated in the Roman church.) Now which is the most important, to have the above kind of regard for Christ, or to have His living abiding *presence within?*

No; I can truly affirm that, as I grow older in years, and in my Christian experience, my faith in the Carpenter, the blessed Son of God, the true Christ, becomes both stronger and more intelligent. But more than all, I desire His Spirit to transform me and altogether permeate me; not alone with a view to personal salvation, but to have His large Spirit, reaching out to all mankind, in *all* their needs. Is this not the logical ultimate of what we term the Larger Hope? JULIUS STADE.

[I am glad to receive and publish our brother's word of explanation.—ED.]

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THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE COMING MAN.

MUCH has been said on this subject, and there are several ideals. What should be *our* standard? From our point of view, the true ideal of manliness is Godliness, or Christliness--that is, "God manifest in the flesh." What Christ was in character and conduct while on earth, is the true ideal concerning how men ought to live in their relation to each other. That was true manliness, an example of what all shall be in the perfect day. It is not a reincarnation, but a continuation of what began in Jesus. Each such person will be an illustration of God in man, in the flesh.—the natural body being possessed and controlled by the Spirit of God, so that his will shall be done in the earth as it is in heaven. That condition will not be coincident with, but a result of, the coming of the reign or kingdom of God, for which our Lord taught his disciples to pray. The reign begins when the nations are yet angry and subject to wrath, (Rev. xi. 15–18), but it will bring peace by subduing, reconciling and harmonizing mankind.

The life of Christ is the true ideal, not only for the individual, but for society, which is the aggregation of individuals. This ideal is not of the natural man, and can only be realized by the regeneration of the spirit of man by the Spirit of God. For men to become Christians is the only means of solving the political and social problems of the world. Mere external reformation cannot secure for mankind what will naturally grow out of hearts controlled by divine love. Purify the fountain, and the stream will be pure.

Christ's work of salvation has two distinct phases. 1. He saves from sin by changing the nature, thus condemning sin in the flesh. 2. He saves in the sense of *preserving* in right conditions. In Romans viii. 3 we learn that God sent his Son "in the likeners of *sinful* flesh," in order to conquer sin. Sin is not here spoken of as an act, but as an indwelling enemy to be condemned to death. It is the nature that leads to bad acts, if not resisted. Christ suffered being tempted, but instead of yielding, he conquered.—Heb. ii. 18; iv. 15; v. 2;

Rev. iii. 21. Romans viii. 4 shows the object of condemning "sin in the flesh," was not to kill the man, but to fulfill righteousness in him. Hence the ideal earthly man is a natural body possessed by a spiritual mind holding the reins, and quickening the mortal body.—Ver. 11. Is not this what is meant by flesh seeing the salvation of God?—Luke iii. 6.

The same power that destroys sin can heal disease and give perfect health and prevent dying. These are often related in the Word, and are by some considered inseparable so that whoever dies is regarded by them as hopelessly lost. This has an apparent support in Psalm ciii. 2-5. All iniquity is forgiven, all disease healed, the life kept from destruction, and a state of youth maintained. That such will be the case in the perfect day is doubtless true, but that that is not God's plan for the church of this age seems equally clear. Bodily health and a clean heart are not inseparable. Otherwise sinners would never be well, and God's forgiven people would never be sick. His best have suffered and died, as well as the worst. Paul, the great apostle to the Gentiles, makes less of physical healing than some other apostles, and speaks of the dissolusion and perishing of "the outward man" as not inconsistent with the renewing of "the inward man" and a share in the glory of being with the Lord though "absent from the body."—2. Cor. iv. 16 to v. 9.

It is none the less true that the Lord can and sometimes does heal the body. When his forgiving power was disputed, he proved it by healing the man who was sick of the palsy.—Matt. ix. 1-7; Mark ii. 3-12. What he did at first, and has done occasionally since, with increasing manifestations in our day, are but as a few drops before the shower of blessing that will come upon mankind in the day of the Lord's triumph. The inhabitants shall not be sick either in body or mind, and peace, purity and love shall prevail. The trees (mankind) being made good, the fruit will all be good, and there shall be no more death, nor pain, nor sorrow.

The Man Kingdom.

In addition to taking out a people in this dispensation to be his bride, and to reign with him, an important phase of the work of Christ is to redeem the earth from the curse that rests upon it, and make its inhabitants what they ought to be. The exalted saints and the nations of the earth should not be confounded. In order that the nations may be blessed, and God's will be done in the earth, his kingdom must first be established. Thus Jesus taught his disciples to pray: "Thy kingdom come; [as a means to the end that] thy will [may] be done in the earth, as it is in heaven." The reign of Christ will conquer the peace; then "Of the increase of his government, and of peace, there shall be no end."—Isa. ix. 6, 7.

In the second chapter of Daniel's prophecy we learn that the kingdom of God is the fifth universal kingdom on the earth, and that it, like each of the others, begins its reign "in the days" of the preceding kingdom, and conquers its way to universal control. Babylon existed

before it conquered the nations and thus became the "head of gold." The Medo-Persian powers were in operation before they conquered Babylon and became supreme. So also it was with Grecia and Rome, each conquered its way to supreme power. Indeed, Rome existed as a government long before the days of the "head of gold," but it was not recognized in prophecy until it had conquered Grecia and became Mistress of the World. Rome, in Daniel's picture, is represented by the legs and feet of the image. For centuries Rome was strong, like the "legs of iron." Then followed what the historian called a "Decline and Fall." Overrun by her enemies, Rome was divided, as represented by the ten toes of the image; and the prophet foretold that "*In the days* of these [ten] kings,—[neither before the division, at Pentecost, as many teach, nor after their destruction, on the new earth, as others teach, but in their days] the God of heaven shall set up a kingdom, which shall never be destroyed: * * and *it* [not a literal stone nor a literal fire] shall break in pieces and consume all these kingdoms [ruling powers represented by the image], and it [God's kingdom] shall stand forever."—Ver. 44.

This, like the Lord's prayer, shows that the kingdom of God must come and be set up as the means of subduing the nations (which when first transferred to Christ at the sounding of the seventh trumpet, are "angry,"—Rev. xi. 15-18) and then blessing them with righteousness and peace. The kingdom of God is represented as small at first, as a "stone," when it smites the image on its feet, but it grows, and becomes "a great mountain, and fills the whole earth."—Vs. 34, 35.

We have seen in this prophecy that the old governments of the world are represented as a Man; and Christ's coming kingdom is also represented as a Man. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."—Isa. lxvi. 1. This is a great Man indeed, corresponding to the material conception of one sitting on a very high throne, with his feet resting on the earth. The change in the kingdoms, or in the government of the world, corresponds to the change needed and to be wrought in man. The old government is that of the natural man, which has appeared glorious in the eyes of Nebuchadnezzar and his successors, but which has appeared like beast rule to Daniel (chapter vii.) and God's suffering people. But the future government of the world will be by the Divine Man.

Of course we are not to think of this coming Man as a literal man of such great dimensions. And surely we shall not think of him as an ordinary mortal, as all are who are born of woman. But the Man is used as the type of God's ideal. This great Man seated on the heavens with his feet on the earth evidently represents the kingdom of God, with its heavenly and earthly phases. The heavenly will act through the earthly, (as Elijah, in type, acted through Elisha), and make the place of his feet glorious. Isa. lx. 13.

The Church is represented in the

New Testament as a Body, as a Man, of which the glorified Christ is the immortal Head. This Man is God's Seed that is to rule the world. Neither the Lord Jesus nor any others will lose their identity. He is highly exalted to reign; and the overcomers shall sit with him in his throne, which is in the heavens; but the "feet" of this great ruling (or over-ruling) Body will be before the throne, on the earth. The New Jerusalem appears to symbolize both phases of the future kingdom, and its measure (or standard or ideal) is "the measure of a man."—Rev. xxi. 17. And it appears clear that Israel restored and converted to Christ will be associated with the earthly or missionary phase of the future work of this church or kingdom of Christ, for either the gates or the twelve messengers at the gates are inscribed as "the twelve tribes of the children of Israel."—Rev. xxi. 12.

There is danger of expecting some good things for mankind too soon, or before God's plan has been properly developed, or before his kingdom has been fully established. But we may be confident that the kingdom, whose ideal is "the measure of a man," will stand for equity and mercy—for the welfare of all mankind. It will not be merely national, but world-wide in its spirit and care for the people. To be a man will be enough to secure its benefits; and whatever is narrow, or selfish, in social, religious and political life—whatever is contrary to the general good of all mankind must perish. He will destroy all oppression.

Cleansing His Feet.

FROM the time that the throne of the Messianic kingdom is established in the heavens, or when the overcomers who keep Christ's works to the end are exalted to sit with him in his throne, it appears that those connected with the church on earth must be "his feet." The earth is his footstool, and it is to be made glorious. Elisha, acting under the exalted Elijah, healed the waters (type of the people) and from thence there was no more death nor barren land.—2. Kings ii. 19-21; Rev. xxi. 4; xxii. 2, 3.

Several Scriptures seem to harmonize with this view of "The Coming Man," who is to rule and bless the world. Look at Psalm xl. 2, 3. This may have a personal application to David and all others who come from darkness to light; but it appears clear also that David here represents the Coming One—the great Man—sitting on the throne in the heavens, and whose feet, at the time the saints are exalted to the throne to reign with Christ, will yet be in the miry clay of Babylon. The Mother church is called Babylon, and all who came out from her—her daughters—are naturally somewhat like her. Though improved, in many things they are Babylonish. The old church creeds are very miry, and many people stick to them very tenaciously, and are "tormented" by every indication of their overthrow.—Rev. xiv. 9-11. The "miry clay" is not Christian, but the Christians in it are still members of Christ, and are therefore "his feet." The call to leave Babylon is not to leave churches, but rather to leave the

dark, unscriptural teaching, and walk in the light. It appears that some in the churches of Christendom are further from the "miry clay" than others who stand alone, and vigorously maintain that all others should follow their example. But when men can see the light, including the unity of all who love the Lord, and the fullness of his plan for the salvation of the world, they can appropriately use the language of David: "He brought me up out of an horrible pit, [a pit of noise—margin], out of the miry clay, and set my feet upon a rock, etc." These will then be clean feet.

This deliverance of the Lord's people out of the mire and confusion seems to be the antitype of our Lord's washing the disciples' feet. He said to Peter: "What I do thou knowest [understandest] not now; but thou shalt know *hereafter*."—John xiii. 7. And "He that is washed [the body of Christ] needeth not save to wash his feet, but is clean every whit."—Ver. 10. The "new song," mentioned by David, with the time of its being sung, seems to be the song of the victors, in Rev. xv. 2-4. It is the song of Moses and the Lamb,—that "all nations shall come and worship."

When the unity of the church is realized and manifested in the earth, and her earthly representatives—the feet—are free from the miry clay of Babylon, then her grand mission will be rapidly accomplished, and the world shall believe in Christ as the sent of a loving Father.—John xvii. 20, 21. The dark nations will then have no reason to complain of the missionaries bringing them "too many kinds of religion." And a church fully manifesting the law of love will not be rejected. Will not that be the manifestation of the sons of God, which is to result in the deliverance of the groaning creation?—Rom. viii. 19-21.

This coming out of Babylon seems clearly portrayed in Isaiah lii. 11: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out from the midst of her; [the conditions in Babylon being typified by the bondage in Egypt and Assyria]; be ye clean, that bear the vessels of the Lord."—Comp. Rev. xviii. 1-4.

In view of this coming out of the miry clay, and the washing of the feet of the Christ body, how appropriate the language of the seventh verse: "How beautiful upon the mountains [the governments and nations of earth] are the *feet of him* [the Christ] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

This is just such a message as we would expect from the freed church. There is no damnation in it. It appears like the "everlasting gospel" of Rev. xiv. 6, 7. It is the comforting message to Zion after she has received double for all her sins.—Isa. xl. 1, 2. It is the gospel of peace from her King [the King of all nations] coming to deliver men into his glorious liberty. It is not his coming *for* his saints but his coming *with* them (or they with him) to reign and bless.

The *unity* of the watchmen—the messengers—is seen in the eighth

verse (of Isa. lii.): "With the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." This shows that the Lord recognizes the watchmen as his even before they are united in voice, before they see eye to eye. It appears evident that the fulfillment of God's promise to restore Israel will help to unify Christians. Verses 9 and 10 give a glimpse of the redemption of Jerusalem and all the ends of the earth seeing the salvation of God.

This is nothing less than the conversion of the world (foretold in Psalm xxii. 27, 28)—a result which a divided or sectarian effort can never bring about. For the manifestation of the real unity and the world's conversion the Lord Jesus prayed.—John xvii. 20, 21. The Lord no doubt has a spiritual people in all churches, and when the separate external interests are done away, they will naturally be attracted to each other, and learn to cooperate. And thus, as all that is Babylonish *goes* down, the New Jerusalem will be *coming* down from heaven, or be developed by the operation of heavenly forces. And the pure and free church will be "as the morning, fair as the moon, clear as the sun, and impressive as an army with banners."

"His *feet* shall stand in that day on the mount of *Olives*."—Zech. xiv. 4. Whatever may be done in the way of a literal, or personal, fulfillment of this prophecy, it seems to have a deeper and larger meaning, in harmony with the idea of "his feet" above presented. Can it mean less than that the earthly phase of his church will be out of the miry clay and confusion of dark errors, and stand on God's holy mountain of truth and love? The olive tree is a grand symbol. It is the source of oil, (type of the Spirit of truth and love), which was used by the ancients in making bread, for light, for heat, and for medicine. And the "Olive branch" is the emblem of peace. So "his feet" standing on the "Mount of Olives" appears to mean that the earthly phase of God's church or kingdom will be free from the mire of Babylon, and being clean and beautiful, will provide for mankind *spiritual* bread, light, heat and medicine, and extend to them the "Olive Branch" of the "King of Peace."

Under His Feet.

In view of what we have seen concerning the unity of God's kingdom, with its heavenly and earthly phases, represented by a Man seated on the throne in the heavens with his feet on the earth, the Scriptures that speak of all things being put "under his feet" appear significant. The "feet" will do the needed work in the earth, the "body" in the throne acting through them, as Elijah may have acted through Elisha. The mantle and spirit of Elijah rested upon Elisha, and when Elisha did his work, it was in the name of "the Lord God of Elijah."—See 2. Kings ii. 12-21. Thus may "the manifestation of the sons of God" be realized, and the consequent deliverance of the race.—Rom. viii. 19-21. Thus the saints may execute the judgments of the Lord, (Ps. cxlix.) using restored Israel as his battle-ax.—Jer. li. 20. It may be

well to remember here that "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2. Cor. x. 4.

What a blessed fact that the Lord's enemies are to be made his *footstool*—put "under his feet."—1. Cor. xv. 25. Earthly kings may subdue by force, but our Lord's plan is to subdue by reconciling and regenerating—making willing subjects.—Col. i. 20; Phil. iii. 21. The oneness of Christ and his church is suggested by Paul's statement: "The God of peace shall bruise Satan under *your* feet."—Rom. xvi. 20. It is the *heel* of the promised Seed—the Christ body—that comes in immediate contact with Satan's head and crushes it.—Gen. iii. 15. But it is the *Head* of the body that controls the heel. When the Serpent is destroyed, then will follow the peaceful reign of Christ, when the earth, the place of his feet, shall be made glorious.—Isa. lx. 13. The whole earth shall be filled with the knowledge and glory of the Lord, and all nations shall be blessed in him.—Ps. lxxii. 17.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Dining With a Pharisee.—Luke xiv. 1-14.

(Lesson for Oct. 7.)

GOLDEN TEXT.—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke xiv. 11.

Read Luke xiii; John x. 22-42.

INTRODUCTION.—There is much between last lesson and this; but it appears evident that the events did not all occur in the exact order recorded. This is seen by comparing the different records. After the last lesson, Jesus continued his journey toward Jerusalem teaching and working miracles. He crossed the Jordan on his way to Jerusalem to attend the Feast of Dedication. On the way, it is thought, he stopped at Bethany, at the home of the beloved three,—Martha, Mary and Lazarus,—and gave the important lesson about "the better part," recorded in Luke x. 38-42. At the feast Jesus claimed to be the Messiah, and the Jews tried to stone him.—John x. 22-38. After that Jesus retired from Judea, and again went beyond Jordan. (John x. 39, 40), where he dined with the Pharisee, as recorded in our present lesson.

I. DINING WITH A PHARISEE ON THE SABBATH.—Ver. 1. Being one of the "chief Pharisees" may denote that this host held a high social position, that he was chief of the synagogue, or was a member of the Sanhedrim. It is said that sabbath banqueting had become very common, and, with the rich, often luxurious and costly. It seems that this custom was not in perfect harmony with the original idea of the sabbath. Though the victuals were cold, having been cooked on the previous day, such feasts must have caused work for somebody. Whether the Pharisees who invited Jesus had in view the idea of watching and criticising him, or not, it is evident that the guests were filled with that spirit.

(*Continued on page 297.*)

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CONTENTS.

THE COMING MAN 289
The Man Kingdom 290
Cleansing His Feet 292
Under His Feet 294
NOTES ON SUNDAY-SCHOOL LESSONS
Jesus Dining With a Pharisee, (Oct. 7) .. 295
Parable of the Great Supper, (Oct. 14) ... 298
EDITORIAL ITEMS 296
EDITOR'S APPOINTMENTS 296
GLIMPSE OF WORK 300
EXTRACTS FROM LETTERS,
The Glorious Outcome 301
The Hope of Glory 301
Light Increasing 302
SUFFICIENCY OF TRADITION 303
UNSEEN DOORKEEPERS 304
POPE RENOUNCES NO RIGHTS OVER ROME 304
SIX GOOD OFFERS 304

EDITOR'S APPOINTMENTS.

Oct. 5, Union Star Tabernacle, in the neighborhood of Marshall Woodard, near Peck, Mich. 7:30 p. m.

Oct. 6, and 7, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Oct. 14., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

Oct. 21. Open for special arrangements.

Oct. 28, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 295.*)

Some may have wanted to learn, but others were ready to find fault.

It seems that Jesus accepted invitations from all classes, and was frank and fearless in his observations. He too was on the watch, but with better motives that many of his fellow guests.

II. CONVERSATION CONCERNING SABBATH KEEPING.—Vs. 2-6. The cause of this conversation was the presence of the sick man, who may have been placed before Jesus to see if he would heal on the sabbath; or he may, according to the freedom of an Oriental home, have come of his own accord, and in hope of being healed. The third verse implies that the lawyers and Pharisees were thinking about the matter, and that Jesus was answering their thought, rather than their words, when he raised the question: "Is it lawful to heal on the sabbath, or not?"—R. V. He had several times wrought miracles on the sabbath, and had therefore been accused of sabbath-breaking. There are recorded at least seven miracles of mercy on the sabbath.—Matt. xii. 1-13; Mark i. 21-26; Luke iv. 38; vi. 1-11; xiii. 10-16; John v. 5-11; ix. 14. The lawyers were writers and teachers of the law. The Pharisees—a leading Jewish sect—were very strict about certain forms of sabbath keeping, while sometimes lax about things more important. The law forbid their making a fire; and it has been known that Jews have allowed their friends to be burned to death rather than to put out a fire.

"They held their peace." They were silent concerning Jesus' question. It was not that they had no opinion. They regarded it as wrong to heal on that day.—Luke xiii. 14. It is clear that they wanted Jesus to commit himself, that they might find fault. Jesus at once took the man and healed him, showing his mind on the subject. It was lawful to do good on the sabbath.—Mark iii. 4. The sabbath was made for man; not man for the sabbath. Man's real need was paramount. Jesus kept them silent by his appeal to them about pulling their animals (valuable property) out of the pit on the sabbath. They knew they would, and dared not answer. Jesus acted on the principle that man was of more value than beasts.—Matt. xii. 12.

Jesus doing special miracles of mercy on the sabbath may be a foregleam of the healing work in the seventh thousand years—the great antitypical sabbath. Some, like the ruler of the synagogue, are inclined to say: "There are six days [six thousand years] in which men ought to work; in them therefore come and be healed, and not on the sabbath,"—[the millennium.]—Luke xiii. 14. It will nevertheless be the time of restoration.—Acts iii. 21.

Jesus was the strangest sabbatarian of whom we have any account.—See John v. 17. He was always apparently on the other side of the question from the Pharisees.

III. CONCERNING SELF-EXALTATION.—Vs. 7-11. This was the spirit of the Pharisees. They put their own ideals and interpretations above the word of the Lord. But the spirit of self-exaltation was manifest in the guests. It was a matter of practical life. Jesus observed, what is so natural, that most of the invited guests were anxious to get the best seats—the most honorable places at the table,—and gave them the best advice. Take the lowest or humblest place, and if the host says "Come up higher," it will be an honor indeed; but if he puts one down because of another more honorable, there will be a sense of shame. This is important advice, not only concerning earthly marriage feasts, but equally so of the great feast of the Lord. He that exalts himself shall be humbled, and he that humbles himself shall be exalted. The best servant is the greatest in God's kingdom.

IV. CONCERNING HOSPITALITY.—Vs. 12-14. Jesus had a word for the host as well as the guests. His words are a standing rebuke of the spirit and method of this world, which is to make feasts and send out invitations with the idea of obtaining a return, or recompence. His ideal is to give aid and comfort to the poor and needy, who cannot recompense. Those having this spirit will have part in the first resurrection.—Rev. xx. 4, 5.

This teaching was also a parable of God's method, or of the gospel. Jesus was, and always is, inviting the poor, the blind, and the lame in a spiritual sense. He came not to call the righteous, but to save sinners. The churches should not be mere clubs for the enjoyment of the respectable, but hospitals for the sick and needy,—like the "Inn" to which the Good Samaritan brought his patient. Such places this world needs.

Parable of the Great Supper.—Luke xiv. 15-24.

(Lesson for Oct. 14.)

GOLDEN TEXT.—Come; for all things are now ready.—Luke xiv. 17.

Read Matt. xxii. 1-14.

INTRODUCTION.—There is no break between last lesson and this one. Jesus was still in the dining room of the Pharisee, entertaining the guests. No doubt some of them were impressed by his wisdom. This lesson is introduced by the remark of one who was listening: "Blessed is he that shall eat bread [partake of the feast] in the kingdom of God."—Ver. 15. This is an Oriental way of expressing the idea of being in the kingdom, and sharing its benefits. This man probably was thinking of an earthly kingdom which would supersede the hated Roman power. This the earthly phase of God's kingdom will do in due time.

I. THE GREAT SUPPER.—Ver. 16. The remark of the man gave Jesus a natural opportunity to speak of an important subject. "A certain man made a great supper." This "man" corresponds to the "king" in the parable of the wedding feast of Matthew xxii. He represents God the Father. Perhaps the same feast is referred to in the parable of the marriage of the king's son. Some think there is a difference between the "dinner" and the "supper," (the feast in Matt. xxii. being called a "dinner,") but only two meals are ordinarily partaken of in the East—a light meal in the morning, and the chief meal near sunset, said to be indifferently called "dinner" or "supper." Some think this "feast" includes all the gospel age blessings — forgiveness of sin, new hearts, the abiding presence of the Holy Spirit, etc.; others, that it includes the endless benefits of the future kingdom of God; but perhaps it refers only to the enjoyment of the things immediately connected with the coming of the Lord and the marriage. This view does not ignore or belittle the importance of the present or eternal blessings; but we have learned that many will finally enter God's kingdom, and enjoy its eternal blessings, who are not ready for the marriage feast at the Lord's coming. Not all were invited to this feast. "He bade many,"—a preliminary announcement. It evidently referred to the Jews only, and included all the preparatory work of their age. The multitudes of the other nations, before and since the first advent of Christ, have had no such an invitation, and will know nothing about it until the restitution is realized by them, and then the marriage feast will be in the past.

II. THE LATER INVITATION.—Ver. 17. When supper was ready those who were before bidden were directly invited to come to partake of the feast. This was a common custom, and it was considered an almost mortal offense to disregard the invitation. Applied by our Lord it seems to mean that the Jewish people, who had through the prophets been forewarned of the coming of the

Messiah, were at his coming directly invited to accept him. The implication is that had that nation accepted Christ the kingdom would then have been established, and the marriage supper eaten. Failing in this it is postponed till the end of the gospel age at the Lord's return.

III. THEY EXCUSE THEMSELVES.—Vs. 18-20. "He came unto his own, but his own received him not." The excuses were all very natural—farming, trading, and matrimony; or property, business and pleasure. These engaged their attention. They were absorbed with earthly things—none of them wicked in themselves. They proved their condition by their choice, and their choice confirmed them in their condition. The same principle is always in operation—natural men choose natural things. Men are always allowed to excuse themselves. They cannot obtain higher things when absorbed in lower things, and whatever they sow they must reap. They might have had all the real good of the earthly things, had they accepted the invitation, and put Jesus first. With him, God freely gives his followers all things richly to enjoy.—Rom. viii. 32; Luke xii. 30, 31; 1. Tim. vi. 17. The result of this rejection of the invitation was the cutting off of the nation and the destruction of Jerusalem.—See Matt. xxii. 7. Matthew, writing for Jews, emphasizes this as Luke does not.

IV. THE WIDER INVITATION.—Vs. 21-24. Luke in this brief passage seems to include the work of what is familiarly called the gospel age, but verse 21 may have special reference to the calling of the publicans and sinners to Jesus, after the rich and proud Pharisees—those who as representatives of the nation had boasted of their legal and prophetic knowledge and were looking for the Messiah—had rejected him; and it may include the work done "to the Jew first," after the nation as such had been cut off and delivered over to the impending judgments. The poor—represented by Lazarus in the parable—took the place in Abraham's bosom, of which the proud Pharisees boasted, while these—represented by the rich man in the parable—were cast into hell. These were the ones which though "bidden" "shall [not] taste of my supper." Ver. 24.

Verse 23 clearly refers to the work of "the gospel age," in taking out "from among the Gentiles a people for his name." "God hath [as a rule with few exceptions] chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him." Prosperous and luxurious conditions have not inclined people to think more (but rather less) of God and spiritual things. The tendency of prosperous men in this age has been to be absorbed in the same things for which the Jews excused themselves.

"*Compel* them to come in." Does this refer to the "election of God," (1. Thess. i. 4, 5), and the drawing of the Father?—John vi. 37, 44. The revised version says "*Constrain* them." When the love of Christ constrains men (2. Cor. v. 14) it is a blessed, attractive compulsion—not a violent, material force.

"He drew me, and I followed on,
Charmed to confess the voice divine."

"That my house may be filled." Matthew says, "And the wedding was furnished with guests." Those who know God's revealed "purpose" (to save the world) for which those brought out from Jew and Gentile are "called," (Rom. viii. 28) will not imagine that to be excluded from this "supper" means hopeless and endless destruction or torment. The restoration (resurrection) and blessing of the world follow the exaltation of the church and the marriage.

It seems that all who accept of this gospel invitation are called "guests." We cannot press this so far as to prove

that the believers of this age are not to be the "bride." They are "guests" in receiving the feast of fat things (the blessed truths) which relate to the marriage and the plan, though they are a part of that divine church system which is described as "the bride, the Lamb's wife."

Matthew xxii. 11-14 speaks of one of those among the guests, as being without a "wedding garment." The fact that he was put out, shows that the guest chamber does not refer to the immortal condition, but to a state of expectancy while the waiting ones are yet mortal. An immortal could not be made mortal again. It is evident that none will ever be made immortal, or receive "the crown of life," who has not on "the wedding garment." The righteousness of Christ, or of the saints, seems to be represented by the wedding robe.—See Rev. xix. 7, 8. The man not thus clothed seems to represent those having a *theory* of the truth, but not having "the Spirit of Christ," which is the basis of all righteousness. See Rom. viii. 9, 10. This man (or class), though associated with God's chosen people in expectation, is by some means tested, and loses his hope and his light —theory. The "outer darkness" is bad enough if it means the darkness of the world on these great themes of the gospel of the coming and kingdom of Jesus Christ.

GLIMPSE OF WORK.

On Friday morning, Sept. 14, I left home and took the train at Imlay City for Battle Creek. Spent afternoon and evening and next forenoon visiting Mich. M. E. Conference. Saw many personal friends there and heard some good things—especially Bishop Hartzell's lecture on his South African Mission.

Saturday afternoon, I took train for Buchanan, where I remained till Tuesday afternoon. Had two good meetings on Sunday, at 10:30 a. m. and 3:00 p. m. Spoke on "Lessons in Luke ix.," beginning with the Transfiguration. Attended the Christian Church at night. Heard discourse on Christian Unity, from Eph. iv. It was good in the main. On Monday I visited the sick.

I wrote for the HOPE Tuesday forenoon, and in the afternoon went to Chicago. Preached four nights in succession in three parlors in different parts of the city, gathering in friends and their neighbors. Subjects: "The Transfiguration;" "The Two Phases of God's Kingdom;" "God's Ways in Judgment;" and "Ye Are Not Your Own." Meantime, I visited, and wrote letters and for the HOPE—sometimes writing early while others still slept.

I preached three times on Sunday on the South Side. First on Wentworth Ave. at 11:00 a. m., by invitation, to a company of what may be called Progressive Christadelphians. They mostly believe in the non-resurrection of the wicked. They requested me to express my views freely. I spoke on 1. Cor. xv. — "The Foundation, Universality, and Nature of the Resurrection." — *all* made alive *in Christ*. Second, at 3:30 we had a good gathering, representing several denominations, at our usual place of meeting, 6006 Green St. Subject: "The Law a Shadow: or Sacrifices and Sabbath in Type and Antitype." Third, at 7:45 p. m., by invitation, I spoke at a Mission on Corner of Peoria and 60th Sts. The congregation was good and representative. Subject: "Three Lessons in Luke ix. 46-56."

On Monday, after writing and visiting, I with friends spent the afternoon in Lincoln Park — enjoying the natural and artificial beauties of the place, on the shore of Lake Michigan. It is well worth seeing.

Tuesday afternoon a few of us gathered by invitation at the home of Brother O. (the son of a Methodist minister), and discussed several subjects of special interest. We had a good meeting at night, 6006 Green St., at which I spoke on "Baptism for the Dead."

Wednesday I visited among friends. At night, performed a marriage ceremony, and at 11:30 took train for Detroit, arriving at 9:15 a. m. Thursday. There I visited my two sons, and a friend in St. Mary's hospital, and came home in the evening. I write this Friday morning. I trust some good has been done, and think the readers will like to see this glimpse of a busy life.—EDITOR.

Bro. J. B. Adamson (1014 Lake St. Chicago) thinks my treatment of his article "No Headless Beast" was unfair, and offers to send the article complete to all who will send him their full address. I am willing that all who want it should have it, and judge for themselves.—EDITOR.

EXTRACTS FROM LETTERS.

The Glorious Outcome.

I INCLOSE you a dollar on HOPE account. Your writings have been very helpful in leading me to a better understanding of the Scriptures. I can now look into the future and see the glorious outcome of Christ's work—a saved race and a clean universe. R. C.

OWEN SOUND, ONT.

The Hope of Glory.

ALTHOUGH the trials of earth are many, and sometimes hard, and the sea and the waves roaring, and the stream of life filled with troubles, still we rejoice as we see the beams from the lighthouse on the golden shore, and to know that the lifeline has reached us. I have been perusing the word of God, and thought I would write a few lines for the HOPE.

Beloved readers, called to God, by his Spirit of power, and his unbounded grace. To him be the glory. Verily, we all have our joy in the hope set before us. What is your greatest joy? My greatest is my heirship with Christ. My greatest proof of my heirship is God's Spirit with me, giving me a deep, earnest desire for purity of life. When I am made just like Jesus, and see him as he is, my heirship shall be over, and I will be an actual possessor.

I am fully persuaded that the life boat cannot be sunk, and its Captain cannot fail, and that he can speak peace to the most raging storm. Even though we may be ready to cry out, "Lord we perish," his grace is still sufficient. Beloved, fear not. Seek purity. Ye shall be filled. His chastisements are for our good. They show that he loves us, and will not let us love the evil. Each stone in that beautiful temple of temples must be fitted for the place where the Great Architect purposed it to belong, when he put his masons to work on it. Even if they are from Tyre, he cannot fail. It will be altogether lovely, just like its Architect. This house is exceed the excellency of all beauty.—1. Chron. xxii. 5.

In the type, the material was mainly prepared in David's old age. It appears that David's work typified Christ's ingathering from among the gentiles, and David's old age typified the ending of the gospel dispensation. This is the end of the age, and the dead are to rise first.—1. Thess. iv. 16. What a gathering it must be? "Without weight."—1. Chron. xxii. 3, 14. Beyond our comprehension! And what a witness is this type! And what a joy to understand it! To God be the glory!

Read the whole chapter, and compare verses 9, 10 with 1. Kings i. 32–48. Solomon is made king before king David dies, showing the victorious warrior and the kingdom of peace. As this dispensation ends, the new begins. This is shown in that both are alive, and but one throne. It is the same spirit, thank God! Yet a new age, and a new world, and a new Jerusalem —God's dwelling-place. David gave Solomon the pattern (1. Chron. xxviii. 9–21) as God had given it to him.

Beloved, are our eyes anointed with eyesalve? Are we receiving the things of Christ, by the Spirit of God, to give them to others? Is our mantle falling on Elisha? We receive and give according to our purity. Dear Father, cleanse us till we are whiter than snow, so that we may be working in this transfer of kingdoms. Beloved, this is the kingdom of peace. It will see no end. All will be in it whether living or dead, and its increase will see no end.

Is it any wonder Paul said it was unutterable? He saw more than he could or was permitted to speak. The temple is to be built without the sound of a hammer.—1. Kings vi. 7. Does this mean that creeds must cease to

hammer, and men learn to trust God, and cease to strive for selfish supremacy, and strive for the supreme knowledge and love of God—the one altogether lovely.

As we read 2. Chron. v. 11-14, the importance of union and harmony in the doctrine of Christ is strongly suggested. Is not the trump a type of God's word? Must they not be as one, making one sound, saying, "The Lord is good; for his mercy endureth forever." That is a sound doctrine. Then the glory of the Lord will fill the temple; or God will manifest his glory when his truth is acknowledged by all his people.

But it seems that the house must be built first, before God can fill it. How much material will it take? David prepared in abundance, "without weight," as we have seen; and he said to Solomon, "Thou mayest add thereto."—1. Chron. xxii. 14.

It is too great for me. It is more than is visible this side of the river, for even after the cloud (smoke) of God's glory, they will still enter.—Rev. xv. 5-8.

Beloved, our hope is of the glory of God. It is a wonderful glory. It has not entered the mind of man. We see but a few rays from the lighthouse for witnesses. God enable us who see it to run. May his smiling face be always turned toward us, until, being changed from glory to glory, we shall be like him. W. J. B.

RED LAKE FALLS, MINN.

Light Increasing.

YOU will remember me. We met at H. R's. when you held some meetings there, and also in Winchester. I was prejudiced against any doctrine that favored universal salvation, as absurd, unreasonable and unscriptural. And the kind of Universalism that some advocate—that all will be saved at death, regardless of moral character; that all punishments are in this life, and that all fare alike in the future—this appears to me unjust, unreasonable, partial. But the universal salvation you advocate, I see is entirely different.

I have one of you books, MOSES AND CHRIST,—the Gospel in Genesis. I have read it over and over, and made it a study, and I am exceedingly interested. It has brought to me a new revelation.

"Wonderful things in the Bible I see.
But this is the greatest, that Jesus loves me."

We used to read: "The Son of man came to seek and to save that which is lost;" "God so loved the world, etc;" "Christ by the grace of God tasted death for every man;" "Christ was manifested to destroy the works of the devil." Then, again, we read; "Strait is the gate, and narrow is the way that leadeth to life; and broad is the road that leadeth to death." Then it seemed as if Christ's mission was at least a partial failure, and that at last the devil would get the greater part of mankind. I used to think that as we lived and died in this world, so we would be eternally in the future. But now it seems quite probable that there will be opportunities for reconciliation in the future, but with terrible judgments and sad experiences, as in the case of the prodigal son—[who sinned against light and knowledge.—ED.]

Christ is to be the "Saviour of all men; especially of them that believe." This embraces the entire human family. Christ [after being put to death in the flesh and quickened by the Spirit.—ED.] preached the gospel to the Antediluvians, "the spirits in prison," "that they might be judged according to men in the flesh," giving them an opportunity of accepting him, "and live according to God in the spirit." And how about the millions of the heathen who have lived and died, never having heard of Christ or the gospel? Will all these unfortunates be consigned to eternal torment or destruction because they did not accept Christ? No; this would look unreasonable.

I agree with you that this dispensation is not intended to save the world; but that the Holy Spirit is selecting a bride for Christ—that is, his church—and that at his coming the marriage will take place; and that in the ages or dispensations to come, Christ with his bride in the throne, as kings and priests, will be the Saviours of the world. But there are several passages that I cannot reconcile: The case of Judas; again in Hebrews, "It is impossible to renew such an one to repentance;" the sin against the Holy Spirit; the parable of the sheep and the goats; those who are said to be punished with everlasting destruction; and the second death in the lake of fire. What is this death? Is it eternal torment? Is it annihilation? Or is it a purgatory of terrible judgments, out of which they will eventually come and be reconciled and saved in God's kingdom, and be servants, not rulers?

I admire the spirit of your writings, and believe you are a Christian, and can call you Brother.

"Well" says one, "will not such a doctrine make people careless and reckless in this life, depending on future probation and opportunities?"

I will say for myself, If God can, in his own way and time, consistent with his law and government reconcile and save all mankind, I certainly will say, Amen! But I want to embrace the present. "Now is the accepted time; today is the day of salvation." Fraternally yours, (Eld.) J. K.

REMARKS.—I am glad to have this letter. It was received several months ago, about the time I was answering objections through the HOPE, in the articles headed, "Is Hell Endless?" Because of this, I will not now repeat the effort. I think the brother has the key that will open all these Scriptures. All punishments must be limited, as reconciliation is to be universal and harmony perfect. All death or destruction is on the first Adam side. Being made alive in Christ undoes the death, with a life that cannot be destroyed. The wilful, like the prodigal, loses the inheritance, but not his life or sonship. All will be peace.—EDITOR.

SUFFICIENCY OF TRADITION.

IN the antediluvian world—age—when the life of man was so protracted, there was comparatively little need for writing of any kind, as past transactions had to pass through but few hands. From Adam to Noah there was but one man necessary to the correct transmission of the history of this period of 1656 years.

This history was, without doubt, perfectly known to Methuselah, who lived to see both Adam and Noah. In like manner, Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph; from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph. * *

Supposing, then, that all the curious facts recorded in the book of Genesis, had no other authority than the tradition already mentioned, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek or Latan historians can boast. Yet to preclude all possibility of mistake, the unerring Spirit of Jehovah directed Moses in the selection of his facts, and the ascertaining of his dates.—*Selected.*

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☞ SPECIAL OFFER:—*New* subscriptions received before January 1901 will be credited from the time they are received to December 1901. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

UNSEEN DOORKEEPERS.

SOMETIMES we see the angel who opens to us the door of opportunity, but more often we do not see him. Sometimes God makes very plain to us the leading of His providence, but far more often things simply seem to happen "of their own accord." Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure that some one put it there. If you hear any call, there is a mouth behind the voice. Not at haphazard has any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors. The cloud of witnesses are more than witnesses; they are preparers; they are assistants. The angels are God's ministers sent on His errands, and what errand more pressing than to aid God's children? When next you approach some closed door, whether it be closed by sickness or poverty or former failure or what not, do not see the door, do not think of it, but think only of the unseen angel waiting beside it. And remember: it is only by following the angels you see, that you can obtain the good offices of the angels you do not see.—*Selected.*

POPE RENOUNCES NO RIGHTS OVER ROME.

Until Italy Recognizes Holy See, Pope Will Not Recognize the King.

A SPECIAL cable dispatch to the *New York Journal* from Rome says a circular note from the vatican has been sent to all Catholic governments declaring that the pope renounces none of the papal rights over the Rome provinces, and that until Italy recognizes the holy see, the pope will recognize the new king only as king of Sardina.—*Selected.*

☞ OUR TRACTS, "The Easter Gospel," (revised), "Christian Unity," "A Joyful Message," and "Bible Progression," are all one price—3 for 5 cents, or 15 cents a dozen. "The Sabbath," is 10 cents a dozen. "The Seed and its Work," 5 cents for 15. "Good News for All," 5 cents a dozen. Let these quiet preachers be kept at work.—EDITOR.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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GOD'S PLAN PROGRESSIVE.

THE majority of HOPE readers are familiar with the outline of the Bible Plan of the Ages, based upon the Three Worlds—first, from Adam to the flood; second, from the flood to the second coming of Christ; third, from thence, the world without end—which include all that the Bible reveals of the origin, experience and destiny of mankind. The ages into which these worlds are divided are the measured steps of the Lord in his several dispensations of truth and grace. They are the basis of the plan both of revelation and salvation. God made the ages by and for Christ (Heb. i. 2; R. V. margin) who is rightly called the "Rock of Ages." He is God's revelation and man's salvation, the truth—the gospel—being the power of God unto salvation.—Rom. i. 16. The work of the ages is twofold—the two phases of work proceeding together—the development of the truth and the bringing of men to God. The supreme purpose of the plan of God is expressed in the words of the apostle concerning the incarnation at the center of the ages: "God was in Christ [revealing himself and thereby] reconciling the world unto himself."—2. Cor. v. 19. The knowledge of God is the cause, and salvation is the effect. Indeed, they are inseparable, for Jesus says: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. The truth alone can make men free, and men cannot fully know the truth and not be free.—John viii. 32, 36. Hence no man can be brought to a full knowledge of the truth and not have eternal life.

God's truth is developed gradually, and in an orderly way, through the successive ages—first in type, next in prophecy, and last in fulfillment. Revelation is progressive, not only enlarging by additions, but by the law of growth—the first revealed truth containing the essence and potency of the later developments. Not only onward on the same plane, but onward and upward, from the lower to the higher, from the animal to the spiritual, from the earthly to the heavenly, is

Heaven's order of development. Each age has its own peculiar work or dispensation, is a step in the plan, and each step is higher than the preceding one.

The object of revelation can never be fully attained, and therefore the revelation can never be complete, while those for whom it is intended remain ignorant of the truth being revealed. To reveal is not merely to state a truth, but to make it known. There are therefore two phases of revelation: (1) men were inspired by the Spirit to write or speak the truth; (2) men need the Spirit to enable them to understand the truth. God's prophets "spake as they were moved [inspired] by the Holy Spirit."—2. Pet. i. 21. And only those who have the Spirit of God in them can receive and understand spiritual things. — 1. Cor. ii. 9-16. It was a great revelation when God spoke from heaven saying: "This is my beloved Son." Matt. iii. 17. But it is not complete until men know that truth; and "No man can say that Jesus is the Lord, but by the Holy Spirit." 1. Cor. xii. 3.

With this in view, it is evident that the progress of the revelation of God requires, and moves no faster than, the development of man's mind in ability to know and appreciate the truth. And as when men are in the dark, they "are alienated from the life of God through their ignorance," (Eph. iv. 18) it follows that when they know the truth, they will be reconciled to God. There can therefore be no such thing as men being brought to a full knowledge of the truth and still remaining in rebellion against God and subjects of wrath. If men can be brought to a full knowledge of the truth, and some of them accept it and others reject it, the difference must be in the natural quality of the men, and the salvation of the acceptors depends on their own natural quality, and not on the power of the truth to reconcile enemies. But to slaves of sin Jesus said: "Ye shall know the truth, and the truth shall make you free;" and "If the Son therefore shall make you free, ye shall be free indeed."—John viii. 31, 36. Men are not to be saved because they are good, but because they are sinners. "He shall save his people *from* their sins." The truth when understood melts the hardest heart and overcomes the greatest obstinacy.

It is an important Bible fact that the truth of God pertaining to the enlightenment of mankind finds embodiment and expression in Christ. He is the living "Word of God."—John i. 1; Rev. xix. 13. To know him is to know the Truth, the way to the Father; to see him is to see the Father.—John xiv. 6-11. The Bible is the Word of God, because it is a revelation of Christ. He is the Golden Thread of the whole book—in its types, prophecies and fulfillments. He is the Light of the world, the Judge of the world, and the Saviour of the world. He gives them the light that they may be rightly judged — learning to judge themselves. Judgment is the process of development—the way to victory, a perfect salvation. "He will not fail, nor be discouraged, until he shall send forth judgment to victory."

It is a blessed element of the gos-

pel that Christ *is* the Light of the world as well as their Life-Giver. As life precedes light—knowledge—the fact that he is "the true Light, which [in due time] lighteth every man that cometh into the world," (John i. 9), proves that he first gives life to the world. The light is not the cause of the life, but "In him was life; and the *life* was the *light* of men."—John i. 4. Only living ones (whether on the animal or spiritual plane) can come to a knowledge of the truth. And the life that Christ gives is not animal and therefore mortal (like the Adamic), but spiritual and incorruptible. Hence a full knowledge of the truth is only possible to immortal beings.

It is a blessed gospel truth that God loves all, that Christ died for all to express that love, and that "in due time" it is "to be testified" to all.—John iii. 16; Heb. ii. 9; 1. Tim. ii. 4-6. Jesus says: "I will draw all unto me."—John xii. 32. When the truth is understood by all, there can then be no more darkness nor unbelief. The "good tidings of great joy shall be unto all people."—Luke ii. 10. "Every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."—iii. 5, 6. God was revealed in Christ that, through his great work of the ages, "God may be all in all."—1. Cor. xv. 25-28.

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SOCIALISM DEFINED.

In answer to a call for information, the following is quoted from "*The American Encyclopædic Dictionary:*"

The word Socialism is employed in several different senses. Loosely, it includes all schemes for abolishing social inequalities, and in this sense it is generally distinguished as Utopian Socialism, under which designation communities like those of the Essenes, the early Christians, and the Shakers in America at the present day, and the ideal commonwealths of Plato, More and Harington, are to be classed. St. Simon (1760-1825), Owen (1771-1858), and Fourier (1768-1830), were the leading modern Utopians.

Scientific Socialism is an economic theory which affirms that the materials from which labor produces wealth—that is, the land—should be the property of the community, not of individuals forming a separate class. Socialists also demand that the existing capital, having (as they contend) been unjustly appropriated by the landholding class or its assignees, be restored, with the land, to the community. It vests all authority in the hands of delegates elected by the community, and seeks to substitute public co-operation for private enterprise in supplying all social needs.

Modern Socialism is of European origin. In the first half of the nineteenth century, F. D. Maurice (1805-1872), and Charles Kingsley (1819-1875), two English clergymen, advocated a large extension of the system of cooperation. The work begun by them is carried on on more extended lines by Christian Social-

ism, which "claims to be the result of applying Christ's teaching to national, social, and commercial life, and not merely to personal conduct. Those who hold this view maintain that Christ said little as to a future state, but much of bettering the conditions of life in this world. They point out that he consistently placed the community before the individual, and taught that the foundation of society is brotherhood, not competition for profit, as now with us. Christian Socialists adopt that name because they believe that a really Christian society must be what is called socialistic." (*Rev. H. C. Shuttleworth.*)

Scientific Socialism embraces:

(1) *Collectivism:* An ideal Socialistic state of society, in which the functions of the government will include the organization of all the industries of the country. In a Collectivist State every person would be a State official, and the State would be coextensive with the whole people. Safeguards would be provided against the formation of an oligarchy by the controlling officials.

(2) *Anarchism* (meaning mistrust of government, and not abandonment of social order) would secure individual liberty against encroachment on the part of the State in the Socialistic Commonwealth. Anarchists deny that the legislation of yesterday is enlightened enough for the affairs of today, and seek to make laws and other institutions as fluid as possible. They admit no authority except that which carries conviction, and would treat an incorrigible criminal as a dangerous lunatic. They are divided into Mutualists, who hope to attain their ends by banks of exchange and free currency, and Communists, whose motto is "From every man according to his capacity, to every man according to his needs."

REMARKS.—HOPE readers are supposed to be capable of discriminating between things that differ, and are expected to exercise their individual judgment concerning things good and evil in Socialism. The HOPE has never condemned it wholly. So far as it is an application of the principles of Christianity it is good. Even unbelievers in Christ, like Owen, for example, often are influenced by the reflex light of Christianity. The modern and quite popular idea of the brotherhood of man may be included in its results. But many hold this idea that are not Christians—who do not recognize Christ as their Lord and Saviour at all. The true basis of brotherhood is the inner recognition of the Fatherhood of God and the Divine Sonship of Jesus Christ. And no one can realize this, "but by the Holy Spirit."—1. Cor. xii. 3. "If any man have not the Spirit [nature] of Christ, he is none of his."—Rom. viii. 9.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets [teachers] are gone out into the world. Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist."—1. John iv. 1-3. "Whosoever believeth that Jesus is the

Christ is born [begotten] of God: and every one that loveth him that begat loveth him also that is begotten of him."—Chap. v. 1. This epistle clearly shows that the true basis of brotherhood is the indwelling Spirit of Christ, and that without faith in Christ this condition is not possible. "This is the victory that overcometh the world, even our faith."

I am not unconscious of a certain difficulty in my attitude, and that, being misunderstood, I am between two fires. But I am not at all unfriendly to either party firing at me. It seems clear that the great Socialistic movement is an effort to cure certain recognized evils in society without faith in Christ, or without personal regeneration and submission to the will of Christ. In this condition there is naturally a mixture of things Christian and unchristian. No Christian can read the history of Socialism—the name being first used in connection with the discussion of the theory of Robert Owen, who was first a rejecter of all religions, and later became a Spiritualist—without being impressed with the idea of this mixture. And even so-called "Christian Socialists," as a general thing, know but little of the Bible plan of God for the development of the church and the salvation of the world. And it seems safe to say that all efforts not based upon Christ—his faith and his Spirit—must fail. However good the intentions, they lack the power to carry them through. Besides, their ideals are not perfect, and cannot be from the natural man's standpoint.

But this is not saying that they have done no good. Is it not safe to say that all that God permits he overrules for good? Surely all is good that is even a reflex influence of Christianity. It is as the moon is to the sun. If men have not the the direct light of the sun, it is well for them to have moonlight. Is not this the condition of the "sheep" in the judgment of the "nations,"—not the church,—of Matthew xxv? So far as people act from a real spirit of kindness to the needy, Jesus owns it as done to him. At the time of that judgment, the saints—those who believed and consciously obeyed Christ, and therefore showed that they had eternal life—are with him in the throne, while the "nations" are before him (and them—Col. iii. 4; 1. Cor. vi. 2) to be judged. And the kind, altruistic spirit makes the "sheep" good ground for the reception of the good seed, or the "eternal life," which the believers had received long before.—John iii. 36; v. 24; x. 28; 1. John iii. 14, 15. What the Lord gives to the church in this age of election and preparation for the throne, the "sheep" of the following judgment scene will receive then.

The social regeneration of society, which many Christians expect will be accomplished without any reference to the coming of the Lord, the exaltation of the saints to the throne with Christ, and the consequent change of dispensation, will follow as a result of these elements of the plan. It is right to do all the good we can, as coworkers with the Lord walking in the light of the Sun of righteousness. But we

cannot go ahead of the Lord's plan of operations, indicated in the sure word of prophecy; and, not knowing the revealed plan, people are liable to expect too much immediately, and afterward be greatly disappointed. Evidently the Lord's direct work will be carried on by those who believe in him and who know that they are working with him.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Lost Sheep and Lost Silver.—Luke xv. 1-10. (Lesson for Oct. 21.)

GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke xv. 10.

Parallel.—A brief form of the parable of the lost sheep in Matt. xviii. 11-14.

I. JESUS' CRITICS.—Vs. 1, 2. These two verses are an introduction. "Now all the publicans and sinners were drawing near unto him for to hear him."—R. V. It was a continual tendency—a wide-spread movement. The publicans were tax-collectors, despised by the Jews, in their unwilling subjection to the Roman power, partly because of their business, and partly because of a common dishonesty in their collections. They had large opportunity for fraud and oppression. The sinners, here, were those reputed as sinners by the aristocratic Pharisees. They were outcasts, perhaps on account of open sin.

Why should those two classes be attracted to Jesus? He did not belittle their sin; but he manifested real goodness. Though right himself, his righteousness was not like that of the Jewish leaders—self-conceited and repulsive. Real goodness and love have great drawing power. Jesus understood them perfectly. Though knowing their worst he also recognized the good in them. He forgave their sin, and appealed to the best in them. He did not treat them with contempt, nor as hopeless. He had not come to condemn, but to help and save. And evidently they realized their condition, and felt a response to his love and mercy.

"The scribes and Pharisees murmured," complained, because Jesus not only taught these "sinners," but ate with them, as though they were his social equals. The Pharisees could not understand Jesus. Modern Pharisees will condemn modern Christians if they do the same thing. The respectable churches of that day and this were and are more liable to repel than to attract "sinners." But the Pharisees (generally) were equally sinners with those they despised, but either they did not know it or would not own it. Their religion was empty formalism. Their morality was outward. Jesus said they were hypocrites—whited sepulchers. They were self-righteous. They substituted ceremony for honesty and purity.

The difference between the two classes is shown by the parable of the Pharisee and the Publican who went up to the temple to pray. The Pharisee "prayed with himself." He boasted of his goodness—his holiness—and pretended to thank God for it. The Publican did not dare even to look up, but smote upon his breast, saying: "God, be merciful to me, a sinner." Jesus said this man was "justified rather than the other."

Jesus went among sinners for their good, not to share in their sins. Sunshine is not defiled by shining upon filth. Christians are in greater danger today from the Pharisee—the reputable sinners—than from contact with the outcasts.

II. A GROUP OF PARABLES.—Jesus answered the criticism of the Pharisees by three parables, which incidentally answered them, for the time assuming that they were righteous, and did not need saving. He put them in the attitude of the "ninety-nine" that had not gone astray, the "nine pieces of silver"

that were not lost, and the "elder brother" who staid at home; and their murmuring spirit is shown in the complaint to the "father" for receiving the prodigal. But Jesus turned the tables on the Pharisees in the parable of the rich man and Lazarus.—Chap. xvi.

In addition to replying to the Pharisees, it seems clear that those three parables express the fullness of the gospel truth for the whole world of mankind. All the lost were found; and all classes of sinners were represented by the three things lost. The sheep was careless, the silver was helpless, and the son was wilful. No sinner is or can be left out.

It may also be said, as truth is many-sided, that all three parables illustrate God's love and plan for each sinner. The shepherd's love for the sheep was in the form of compassion for the suffering sheep (as well as for its value.) The woman loved the silver purely for its value to her. God values men, and pays a great price for them. The love of the father for the prodigal was parental. God's love for man includes all three.

Again, the shepherd may represent Jesus coming from heaven to save the lost; the woman, the church, or the Holy Spirit in her, seeking the lost; and the father, God staying at home to welcome the returning sinner.

III. THE LOST SHEEP. — Vs. 3–7. Some think the one lost sheep represents the lost human race, whom Jesus came to save, and that the "ninety-nine" represents the heavenly hosts that never went astray. But it seems to be used to show that every man who was condemning Jesus would do as he was doing in similar circumstances. Their own care for a lost sheep should answer their complaint. From their standpoint they were like sheep safe in the fold, and these "sinners" were "lost." Jesus thus justified his interest in the lost.

Some—perhaps the majority of sinners—are as careless and stupid as the sheep. They do not mean to go astray, but yielding to surrounding influences, they soon form habits that are ruinous. They are lost because they are away from God and do not know the way home. Like the sheep, they cannot come of themselves. The shepherd does not wait for the lost to return, but he seeks it out and brings it home. So Christ finds and saves stupid sinners. Such sinners are never the first movers. If being started in the good way depended upon themselves, they would always remain unsaved. But there is no hint of being "eternally lost," as the shepherd perseveres "until he find it." The joy at the recovery of the lost sheep is used to represent the joy in heaven when even one sinner repents. The sick and helpless are always the objects of tenderest care in the family; and what gladness when they even begin to recover! Repentance—change of mind—is an important part of salvation.

IV. THE LOST SILVER.—Vs. 8–10. Much the same things are illustrated in this parable. Instead of one in a hundred, it is one in ten. The appeal here is to the women of the company, as the other was to the men. Some think this was a silver coin—money. Others think it was a jewel, one piece of a string of jewels. Men would be more interested in sheep. Women would be specially interested in jewelry. And the lost piece must be found to preserve the unity and completeness. So the Lord cannot afford, and is not willing to lose eternally even one of the children of men. As the silver was both helpless and valuable, so there are many precious souls in conditions utterly helpless. They must be found and saved by others. The Lord and the Church are cooperators. The spirit of perseverance and the joy are both men-

(*Continued on page 313.*)

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CONTENTS.

GOD'S PLAN PROGRESSIVE 305
SOCIALISM DEFINED 307
NOTES ON SUNDAY-SCHOOL LESSONS
The Lost Sheep and Lost Silver, (Oct. 21) 310
The Prodigal Son, (Oct. 28) 313
EDITORIAL ITEMS 312
EDITOR'S APPOINTMENTS 312
WHY ARE YOU NOT A CHRISTIAN? 315
SIX GOOD OFFERS 315
THE PROMISED RESTITUTION 316
EXTRACTS FROM LETTERS,
Trusting the Lord in Trouble 320
Faith and Prayer 320

EDITOR'S APPOINTMENTS.

Oct. 14., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

Oct. 16, and 17, Chicago, Ill., 6006 Green St. 7:30 p. m. Oct. 18, Chicago, Ill., 278 N. May St., 7:30 p. m.

Oct. 21. Open for special arrangements.

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Nov. 2, Union Star Tabernacle, in the neighborhood of Marshall Woodard, near Peck, Mich. 7:00 p. m.

Nov. 3, and 4, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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(*Continued from page 311.*)

tioned here also. The truly good on earth and the angels in heaven rejoice when the lost are found. To repent is to come to God. These parables illustrate the truth that the Son of man is come to seek (find) and to save that which was lost. He will not fail.

The Prodigal Son.—Luke xv. 11-24.

(Lesson for Oct. 28.)

GOLDEN TEXT.—I will arise, and go to my father.—Luke xv. 18.

INTRODUCTION. — This lesson is so closely related to our last that they need to be studied together. The three parables form a group, which, in addition to answering the Pharisees, illustrate the fullness of the provisions of grace for all sinners. This parable has no parallel in the other gospels, but it illustrates the wandering and restoration of sinners—especially wilful sinners. There were no doubt the three classes—the stupid, the helpless, and the wilful—among the publicans and the sinners. The stupid and helpless were specially illustrated in last lesson.

I. FATHER, HOME, AND TWO SONS. Ver. 11. The father in this parable represents God. The home is the state of loyalty to him. The younger son, in a general way, may be taken as representing the publicans and sinners, for kindly receiving whom Jesus was criticized by the Pharisees, represented by the elder brother. All who have the experience of the younger son must be represented by him; and all who have the spirit of the elder son must be represented by him. There is a Bible sense in which all mankind are the children of God; but if the younger son be used to represent all sinners, who would the elder son represent? inasmuch as "*all* have sinned, and come short of the glory of God." There is another Bible sense in which only believers—the church—are called the children of God. Of them there are two classes—the faithful and the backslider. This matter had its type in the Jewish nation—the typical church. In this view we see the best application of the parable—in which the younger son deliberately chooses to leave home, which is not true of ordinary sinners. They seem clearly represented by the sheep and the silver.

II. THE WANDERING.—Vs. 12, 13. The younger son tires of the restraints of home, and asks for the portion of goods that would be his at last. According to Jewish law the older son was heir to a double portion.—Deut. xxi. 17. The younger son would therefore be heir to one third. But he wanted his father to anticipate the future and give him his share at once. And the father consented.

If any one of the Lord's children finds his duties irksome and desires to leave home, he is allowed to go. There is a lesson he needs to learn, which can be learned in no other way.

The son took his journey "into a far country, and there wasted his substance with riotous living." It seems a clear picture of the backslider, who gets far away from God, and yet remains a son. How could this properly represent the case of a common sinner—he never having known the benefits of the Father's house?

III. THE CONSEQUENCES.—Vs. 13-16. If Christians were all perfect, there could be no backsliding. But after the Spirit has begun the good work—the new life of divine sonship—there are many things to overcome, and too often sinful longings gain the mastery. This son no doubt expected much pleasure; but he not only squandered his inheritance, but wasted himself also. There is a world of bitter experience and disappointment put into these few verses. It is the design of the Father that the wilful sinner should suffer. He is delivered to Satan for the destruction of the flesh.—1. Cor. v. 5; Heb. x. 26-29. Being a son he is the subject of a "sorer

punishment" than "death without mercy." There is a famine; he comes to want; he engages in business that is dishonorable; he tries to satisfy his craving with the food of swine; but he suffers on, and there is none to help. It must appear hopeless. And the father lets him suffer. He does not even send an invitation for him to come home. How different from the case of the sheep whom the shepherd went after and brought home, or the silver which the woman searched for till she found it. The son represents a different character, and he must suffer. He must drink the cup to its lowest dregs.

IV. THE RETURN.—Vs. 17-20. And for all he was a wilful sinner, and had to suffer the bitter consequences of his sin, yet he returned. His suffering brought him "to himself." His former experience was not lost. The memory of the father's house revived. The fire had not gone clear out, though apparently smothered with the ashes of a wasted life. His inheritance was gone, but he had learned his lesson, and he determined to go to his father. He would confess all his sins and unworthiness, and humbly ask for a servant's place. "And he arose, and came to [toward] his father." This was the necessary crisis. For this the father had waited. It was not because he did not love his wayward son that he did not send for him to come hime. It was because the son needed to learn the lesson. Not to the common sinner, but to the backslider, the Lord says: "Return unto me, and I will return unto you." While the son was yet a great way off, but on his way home, the father saw him, had compassion, ran to him, embraced and kissed him. Nothing between them now!

V. THE WELCOME HOME.—Vs. 20-24. After the loving embrace, the son begins his confession, (blaming only himself) but he is not even allowed to ask for a servant's place. The father has no ear for that, and interrupts him by the call for the best robe, the ring, the shoes, the fatted calf and rejoicing. All the blessings of sonship were given him, except the wasted inheritance. The prodigal state is counted death, and restoration is called being alive again. The natural or earthly merriment is used to represent the great mutual joy of the Father and his returned prodigals. The son will never be prodigal again.

The remainder of the parable gives the action of the elder brother. By this our Lord rebuked those who murmured at his mercy and kindness to the sinners. Too often this spirit is shown among good people still. They are not willing that such wilful sinners should be restored and blessed. But it seems that the elder brother may also have learned his lesson, when his father explained to him.—Vs. 31, 32. No mercy is too great for our Father.

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Is is because of the inconsistencies of professing Christians? "Every one of us shall give account of *himself* to God." Rom. xiv. 12.

Is it because you are not willing to give up *all* for Christ? "What shall it profit a man if he shall gain the *whole world*, and lose his own soul?"—Mark viii. 36.

Is it because you are afraid you will not be accepted? "He that cometh to me I will *in no wise cast out*."—John vi. 37.

Is it because you fear you are too great a sinner? "The blood of Jesus Christ his Son cleanseth us from *all* sin."—John i. 17.

Is it because you think that you are doing as well as you can, and God ought to be satisfied with that? "Whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of *all*."

Is it because you think there is time enough yet? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—Prov. xxvii. 1.

—*Selected.*

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THE PROMISED RESTITUTION.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." * * * "And these all, having obtained a good report thro' faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.—Heb. xi. 13, 39, 40.

THESE verses seem to clearly teach: (1) That these ancient worthies had a common, special faith that inspired and fitted them to exhibit their individual faith so signally in the special instances mentioned in this chapter; (2) That this faith was founded on God's promises; and (3) That these promises were not to be fulfilled until they could be shared by the elect church of the gospel dispensation; consequently that fulfillment is yet future.

The object of this article is to show where these promises are recorded in God's word, what they include, and when we may expect their fulfillment.

If our second conclusion is correct, it is evident that these promises must be far-reaching and of great magnitude and worth.

It may well be said that the promise to Abraham is the first clearly stated promise of this kind. This might seem to give Abel, Enoch and Noah no foundation for their faith; but it evidently rested on the prediction found in Gen. iii. 15, in which all the promises must be included, where it is stated that the seed of the woman should bruise the serpent's head.

We come now to the promise made to Abraham and confirmed by God's oath. It is found in Gen. xii. 1-3, repeated to him in Gen. xxii. 15-18, renewed to Isaac in Gen. xxvi. 3, 4, and repeated to Jacob in Gen. xxviii. 14. See also Gen. xviii. 18 and 1. Chron. xvi. 16-18.

Surely here is a basis for the strongest faith, and while their interest would naturally center in God's over-ruling power and providence in bringing promised individual and national blessings, can we believe that they overlooked the oft-repeated promise, "In thee and thy seed shall all the families of the earth be blessed," or doubt that the hope of this glorious consummation so inspired them that while "they received not the promises, they saw them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth?"

The next promise of the kind we are seeking is that given to David through the prophet Nathan, recorded in 2. Sam. vii. 10-17 and 1. Chron. xvii. 10-14. In addition to the assurance of God's blessing upon the nation of Israel, now established under David, we here find the *permanency* of that government, with his seed upon the throne, specially emphasized, the term "forever" being frequently used. In Psalm lxxxix. 3, 4, 34, 37, this truth seems to be fully and strongly sustained.

What can be more unmistakably clear than this, "My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness; I will not lie unto David: his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

That David's faith looked forward to resulting, world-wide blessings may be seen from Ps. lxxxvi. 9, also Ps. xxii. 27, 28; read also Psalm lxxii.

But Solomon and a majority of his successors became idolaters, and this exalted and highly-favored nation was disobedient and rebellious, until God delivered it into captivity and declared by his prophet Ezekiel, "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him."

Surely the faith of those who were true to God and trusted in his covenant-keeping mercy and overruling power

was tested almost or quite as severely as was that of Abraham when called to offer up Isaac.'

But God did not permit their faith to fail. For a period of many years he spoke words of encouragement and hope by his prophets. Mingled with terrible threatenings to the wicked and rebellious, we find wonderful promises of future national restoration and glory under the gracious reign of a coming king who was not only to be king of Israel and Judah, but over all the world.

How their hearts must have been cheered by Jer. xxiii. 5-8, and Jer. xxxiii. 20, 21, 24-26. In chap. xxxi. 35-37, God says, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

By the mouth of the prophet Isaiah, God spake to them on this wise, (Isa. ix. 6, 7): "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

Read also Isa. xi. 1-12; xiv. 1; xvi. 5; xxvii. 12, 13; xxxii. 1; xlv, 22, 23; xlix. 22, 23; lxi. 7; lxvi. 22.

Zechariah gave many encouraging utterances; indeed almost every chapter has words of hope for Israel. In chapter viii. 13-15 we read, "And it shall come to pass that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. For thus saith the Lord of hosts, As I thought to punish you when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not, so again have I thought in these days to do well unto Jerusalem and to the house of Judah. Fear ye not."

It is important to notice in this connection that this prophecy was written after the restoration under Ezra and Nehemiah.

The prophet Hosea, in the living parable of his adulterous wife, found in the first and second chapters of his prophecy, clearly teaches that God's love for his chosen people will never fail, and that his judgments and overruling power will cause them to return to the Lord. In chapter iii. 4, 5 he says, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

With this agree the words of Amos ix. 11, 15: "In that day will I raise the tabernacle of David that is fallen, and close up the breaches thereof. And I will raise up his ruins, and I will build it as in the days of old. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Please read the whole chapter.

Obadiah follows thus in verse 17, "But upon Mount Zion shall be deliverance, and there shall be holiness, and

the house of Jacob shall possess their possessions."

In Zephaniah we find many words of encouragement, closing with the following: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes saith the Lord."

Ezekiel is very clear, explicit, and far-reaching in his prophetic utterances in regard to the restoration of the literal seed of Jacob, Judah, and Israel to their own land and to their allegiance to their God.

Ezekiel xxxviii. 8: "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Chapter xxviii. 25: "Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob." Chap. xx. 42: "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." Chapter xxxix. 28: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there." Chap. xxxvi. 32, 33: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded." The future unity of Judah and Israel with one king to reign over them is clearly taught in chap. xxxvii. 19–22.

In briefly reviewing these prophecies, three considerations are worthy of particular attention.

1. While the captivity of the children of Israel in Babylon and Nineveh is foretold as well as the restoration of Judah under Cyrus, they also speak of other dispersions and subsequent restoration. Their first restoration was temporal, and they never had a king, while the prophets speak of a restoration which should be forever, in which Judah and Israel should be united under one king.

2. In the law, promises and threatenings were mostly conditional and many such were mentioned by the prophets, bui those to which we have referred were unconditional, and God does not say, "I will, if *thou* wilt," but "I will, and thou shalt."

3. Again we know that they soon forsook their God after the first restoration, while God foretells a restoration that should be followed by perfect and everlasting obedience.

The fact that these teachings were ever or are misapplied to the church seems almost incredible, especially when we notice the introduction to the most of them. How unreasonable to give all the curses to literal Israel and all the blessings to the church.

We come now to a time in the history of the world, more than 4000 years after the first man disobeyed his Maker, subjecting his posterity to sin and death, and received his sentence in perfect accordance with the threatened penalty, which was executed, ending with his death, 930 years later. The prediction that the seed of the woman should bruise the serpent's head, was still unfulfilled. It had been nearly half as long since God promised Abraham that.

"In thee and thy seed shall all the families of the earth be blest," and yet sin seemed to be triumphant. David had rested in his sepulcher for over a thousand years, and his throne had been vacant for about six hundred years. Had God indeed forgotten the promise which he sware unto him?

Seven hundred years had elapsed since the prophet Isaiah, after he had predicted the punishments that should come upon Israel, had written: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. xi. 11, 12.

Luke, the evangelist, informs us that in the days of Herod, king of Judea, the angel Gabriel was sent to the priest Zacharias and promised him and Elizabeth, his wife, a son in their old age. Six months later the same messenger was sent to Nazareth, of Galilee, to Mary, a virgin, betrothed to Joseph, of the house of David. And the angel said to her: "Hail, thou that art highly favored, the Lord is with thee;" but she was greatly troubled at the saying, and wondered what this salutation might mean. And the angel said to her: "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

After Elizabeth's son was born his father, Zacharias, called him John, and his mouth was opened, and being filled with the Holy Spirit, he prophesied, saying: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies and from all that hate us, to perform the mercy promised to our fathers and to remember his holy covenant. The oath that he sware to our father Abraham, that he would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation to his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

When the virgin Mary brought forth her firstborn—the only begotten Son of God—and the babe was cradled in the manger in Bethlehem, the angels proclaimed to the shepherds on Judea's plain, "Peace on earth, good will toward men," and the wise men came from the East inquiring, "Where is he that is born King of the Jews?"

Again, when the holy child Jesus was carried into the temple, the devout and expectant Simeon, who was waiting for the consolation of Israel, being filled with the Holy Spirit, took the child in his arms, blessed God, and said: "Lord, now let thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people,

a light to lighten the Gentiles, and the glory of thy people Israel."

He also said unto Mary his mother: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against; (Yea a sword shall pierce through thine own soul also,) that the thoughts of many hearts shall be revealed." The devout Anna, "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

An earnest appeal is here made to the candid reader whether the foregoing conclusions in reference to the promises of God and the expectation of his ancient believing people are not in harmony with the testimony of the wise men of the East, the angel Gabriel, and the Holy Spirit.

EPSOM, N. H. BYRON AMBROSE.

(*To be continued.*)

EXTRACTS FROM LETTERS.

Trusting the Lord in Trouble.

IT is sad for me to write you of the death of my husband, Joel S. Cahoon, which occurred July 25. How he loved to read your books and papers, as long as he could read. He was sick for many months—all last winter. The doctors did not know what was the matter with him. He suffered much, and kept his bed six weeks.

He used to sit hours at a time reading the DAY DAWN and the HOPE, comparing them with the Bible, and he tried to tell all the people near him what good books they were—what harmony they showed. O how I miss him to talk with me about Jesus and his teaching. It is a lovely day when I am writing, but everywhere it is so lonely. He would not want me to mourn for him, but rejoice. He never wanted to see anyone mourn. But I must weep; I cannot help it. Three years ago we lost our youngest son—26 years of age. I thought that was hard. But I will still trust in the Lord; he will help me to bear the burden.

MRS. J. S. CAHOON.

Faith and Prayer.

Mrs. Anna Bowen, one of your readers, a believer in "Faith Cure," wrote me some time since, requesting me to abandon the taking of medicines for my complaint—Bright's disease of the kidneys—and resort to faith and prayer; which I did. And as my case was apparently almost hopeless, and medicine seemed to give but temporary relief, the transition from suffering and despondency was truly something of a new and joyful experience. "The prayer of faith shall save the sick, and the Lord shall raise him up." How very true! I do believe that "old time religion" is about to return to the Church. Thank God!

I still rejoice in the sweet communion existing between the HOPE and your humble and thankful servant. With some sorrowful regret I noted the friction of our dear Bro. Stade. It may be, however, that he will return, and be better able to understand the true position of the HOPE on the subtile subject of Socialism.

My thanks to Sister Bowen through Jesus Christ.

Yours in the Largest Hope,

J. COBB.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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PROVING THE LORD.

(A Sermon.)

IN Psalm xxxiv. 8, we have these words: "O taste, and see that the LORD is good." It is asserted that it is blessed to trust in him. The word blessed means happy: "Happy is he who trusts in the Lord." This is the language of experience—of one who has proved the truth of these propositions. The Lord is willing to be proved. "O taste, and see" for yourselves.

I would that this implied truth might be deeply impressed on every hearer. There is nothing I love to proclaim and defend more than the proposition that "The LORD is good." The word LORD here used is from the Hebrew word Jehovah —the I AM. To indicate this it is printed in small capitals in King James' version of the Bible. In many places in the Old Testament the word Lord is from the Hebrew word Adon—lord, sir, master—and is used of man, or beings higher than man. In Psalm cx. 1 both words are used: "The LORD [Jehovah] said unto my Lord [Adon], Sit thou on my right hand."

The truth I would here emphasize is that the LORD, the I AM, the self-existent One, the Father of our Lord Jesus Christ, and our Father, is good. "The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to *all:* and his tender mercies are over *all* his works."—Ps. cxlv. 8, 9. This is the God who so loved the world as to send his Son to save it—the God who was revealed (not appeased) in the life, work and sacrifice of our Lord Jesus.

Many teach that the Lord is good to them that are good to him, to them that love and serve him, but they have not yet fully learned that he is good and kind to all—that the tender mercy of the Lord is manifested in Christ to the sinful and undeserving. — Matt. vi. 44, 45. There are some things which have given rise, and apparent justification, to the other thought. It is said: "The face of the Lord is against them that do evil." This needs another truth with it. It is also said: "Evil shall slay the wicked." In other words, punishment is the legitimate result of an

evil or sinful life. Put your hand in the fire and it will burn you, causing great pain. So it is whatever law of mind or body is violated. Each kind of sin brings its own punishment. And the Lord made the law and attached the penalty. It is in this sense that he is against them that do evil, that transgress the law. But even in this there is evidence of the goodness of the Lord. If fire did not cause pain, we might lose hand or foot and not know it. It is a good thing that fire hurts when not rightly used. It teaches a lesson. When a man fires his stomach and his brain with alcohol, it is in mercy that he is made to feel as if in a furnace of pain. The Lord loves him and wants him to let the terrible stuff alone. The Lord hates sin.

Someone asked: "Why does the Lord hate sin?" And another answered: "He hates sin because he is holy." This is much like saying: "He hates sin because he hates it." It is safe to affirm that the Lord hates sin and punishes the sinner because he loves his creatures. "God is love." "The Lord is good." Even penalty is a manifestation of his goodness.

Of course, if pain were endless and hopeless, we could not defend it as a manifestation of tender mercy. But seeing the truth that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, that they may become partakers of his holiness, we can realize that punishment is disciplinary, and an expression of the Lord's loving kindness and tender mercy. I am glad that the Lord is willing to be proved, to have his ways examined. "O taste, and see that the Lord is good."

The Bible makes use of natural things to illustrate spiritual things. As bread is received into the mouth and stomach to be tasted, eaten and digested for the support of our natural life, so for the support of spiritual life, we must eat of Christ. He says: "I am the bread of life; he that eateth me shall live by me." He says: "I am the truth." We eat him by receiving the truth into our minds, and thereby our spiritual life is nourished and our character built up. Who that has heard and believed the good tidings, and become acquainted even a little with his gracious plan, is not ready to say that his word is "sweeter than honey and the honey-comb?"—Ps. xix. 10.

God's gospel truth is much sweeter than the creeds of men. "The Lord is good to all." In a quite popular Book of Discipline it is said in substance that "Christ Jesus came into this world to suffer and die that he might reconcile his Father unto us." I am glad that many in the church holding that creed do not believe that article—that many of its ministers do not preach it. That article teaches that Christ caused his Father to change his attitude toward us, as if the Son *purchased* the Father's love. When God changes, he ceases to be God. It is because he is both good and unchangeable that it is blessed to trust him. God did not need to be reconciled to man. It is man that needs to be reconciled to God. It is man's wrath that needs to be appeased. God has always been good,

and kind, and merciful. He has manifested his goodness and tender mercy in his Son. For this purpose he took our nature. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. "Be ye reconciled to God." To know the truth makes it a drawing power. "I will *draw* all men unto me."

"His tender mercies are over all his works." There is not, and never will be, a corner of his universe where that is not applicable. A hell of wrath unmixed with mercy exists only in the minds of those who have false ideas of God and his plan of judgment and mercy.

O that the truth might be impressed that *God* is good. When we see Jesus in his compassion and tenderness, his sympathy for the poor and outcast, his willingness to forgive, in all his works of healing and helpfulness, it is but the expression of the infinite love and grace of our heavenly Father. It was the Father dwelling in him that spoke the words and did the works of love. And we cannot get beyond his love and care. They fill the universe.

Without seeking to elaborate now many of the Bible evidences (familiar to many of you) that the Lord is good, as I might do by a rehearsal of his wondrous plan, I take some things for granted. I take for granted that he is good, and that you are capable of proving it to your own satisfaction. But let me ask, with our view of the plan and its glorious outcome, what is there in any of God's arrangements that is not in harmony with his love and tender mercy for all? What faith could be better than our faith on this subject? What better foundation could a man have on which to build a good life, than this faith in the universal and unchangeable goodness of God, and its triumph? What better foundation, my friends, for character, for hope, for joy in all the vicissitudes of life?

There are many dark things in this world. There are many peculiar circumstances and conditions. When we consider ourselves, our weakness, our waywardness, the many experiences of evil and trouble that come to us, it is often sad journeying through this world. Then, again, take the suffering and sorrow that come by disease and death, the carrying away of our loved ones, the desolate homes, the beauty of youth and the glory of manhood and womanhood stricken down, and all these things that distress and afflict us, so far as this world is concerned. All this is sad. We cannot deny it. In view of these things comfort is needed. A message of consolation is desirable. What better means of consolation can be given than the hope which we have as an anchor to the soul?—the hope that includes not only the idea that you and I will be saved, but that all our friends will be saved too; that all the loved and departed will finally be found there; that unbroken bands will be gathered beyond the realm of disease and death, beyond the fear and anguish that come on account of sin? These dark things exist. It is vain to deny them. But through and beyond them all there is hope. There will then be no vacant chairs, no sin,

no tears, no sorrow, no confusion, no tumult, no more death nor curse. All will be harmony and unity, and there will swell through the universe a grand chorus of universal love and peace. Where could you find a better hope than that?—one that would have such power to win all hearts to God?

Then, again, I ask, what better ideal of life could any man or woman have than is given us in Christ, in connection with this faith and glorious hope? What is there connected with this whole matter that is not worthy of your noblest ambition? What does God ask you to give up that is not an injury to you? What does God ask you to take into your lives that is not for your good? What are we desiring you to do that is not best for you to do? What are we asking you to give up that is not a curse to you? We then urge all to prove this matter for themselves, to taste and see that the Lord is good, that it is blessed to trust in him.

We talk a great deal about this final victory, this glorious salvation that includes the universal, unlimited, manifestation of the glory of God, the complete and absolute victory over all evil; so that there shall be no discord, no ruin; and all shall be peace and glory and harmony. It is a great pleasure to tell of it. But some think we make so much of this as to ignore all practical Christian life. Some indeed think that we do not believe in conversion and repentance; that we do not teach the necessity of a change of life; that we teach people that they can go right on and do as they please and act like demons and it will be all right anyhow. I hope no one here has any such idea. If you have come into this house with that thought I trust you will leave it here. Do not take it away with you. There can be no salvation in sin, but *from* sin. May God help you in all fairness and kindness, when you hear anybody say, "These people do not believe in repentance," to contradict it. God will require it at your hands. You ought to do this in order to be true yourselves.

Let me say that while I have full confidence in the final victory of good, the final holiness and happiness of all mankind, I am equally sure that the Lord will never coerce anybody. I know that the word "compel" is used, but the word "constrain," as the Revised Version has it, is a better translation. The gospel will be successful, but men will not be forced. God's people will be willing in the day of his power. He will change their thoughts, even by suffering if necessary. He will teach them to make a better use of their lives. He will show them a better way. He will bring them back.

Remember that when the young man—the prodigal—wanted to leave home, his father let him go. He gave him a part of the inheritance, and he did not compel him to come back, but as soon as he saw he was fairly started, he met him a long way off with a welcome. The young man came home of his own accord. He was not forced to come, only by force of the motives that were working in his heart. The bitter experiences in his dissolute life led him to come home.

I do not believe that you or I will ever be any higher up in God's kingdom than we climb. I believe in a practical religion, in which you and I must take a part. This is suggested by the text: "O taste, and see that the Lord is good." It is in the form of anxious, earnest entreaty. That spirit has taken possession of the heart. There are hymns that voice that entreaty. Their burden is "Come, come, come." That is the spirit of Christ himself. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "O taste, and see that the Lord is good." Come, accept of the life which he gives. You will find it good to build upon that foundation. It is strong and sure. Do the things he requires. You will find it not only a blessed remedy for trouble, but a precious heritage of joy. We would ask and urge all to taste and see in this matter for themselves. Use the means within your reach. Do the thing that lies nearest you. Follow in the steps of Christ. Believe God's word. Trust his grace. Do his works. Build a character such as he can honor. And, mark you! his blessing comes on that line.

If you do not accept Christ now, you will some other day. But let me impress this thought upon you: If you do not start to move in the right direction now, you will find yourself moving in another direction. If you do not go up, you will go down. You start out in a boat on the river. Use the oars and you may go upward; but fold your arms and do nothing and you will glide downward. You will go one way or the other. If you refuse to labor in harmony with the law of life you will go down. And when you do turn, as turn some time you will, you will have farther to come.

If you would have anything that is worth having, in either spiritual or temporal things, you must work for it. The way of the transgressor will prove itself hard. You will have your steps to retrace. "This is the way, walk ye in it." Upward is your home. God is your destiny. There you must come. If you do not come now, you will have all these wrong steps to retrace. You will find that you are farther down than you would have been. No man or woman can refuse to do that which the Lord says is present duty and not be the loser by it. If a man believes not on the Lord Jesus Christ, he remains in darkness that will perplex and confound him.

Take a simple thing like the ordinance of baptism. If a man is convinced of his duty in this direction and delays performing it, it will be more difficult to do it later. The tendency of delay is to further delay. Duty neglected brings its punishment on the line of disobedience. I believe in a practical religion, and my hope is in harmony with this law of individual responsibility. Believe, obey and enjoy.

In view of these grand truths, what manner of people ought we to be? It is true that sometimes people doing their very best will blunder and get into trouble, but I say this, if we have this trust in the Lord it will help us to retrieve our blunders and to be better men

and better women. God is calling to us, and the question is, will we hear his voice? "To you, O man, I call; and my voice is unto the sons of men." Do not leave this house to-night without saying, "I will take Christ as my Lord. I will accept him as my Saviour." Trust and obey. Confess him by word and action.

"Trust in the Lord, forever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells
Eternal as his years."

I cannot urge less than this. I cannot do much more. In his name, and in that tenderness that is begotten of sympathy with humanity, I ask you again, in conclusion, to "taste and see that the Lord is good," and prove in your own experience how blessed it is to trust in him.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Unjust Steward.—Luke xvi. 1-13.

(Lesson for Nov. 4.)

GOLDEN TEXT.—Ye cannot serve God and mammon.—Luke xvi. 13.

INTRODUCTION.—This lesson is connected with the two preceding lessons—the three parables of Luke xv. Jesus was still in the house of the Pharisee where he had dined. The parables of the lost sheep, the lost silver and the lost son were addressed to the Pharisees in reply to their criticism of Jesus concerning his receiving sinners and eating with them, and were intended to justify his course, and illustrate the truth that he came not to call the righteous, but sinners to repentance. This parable was addressed to his disciples, though in the hearing of the whole company. Our next lesson, given at the same time, has special reference to the Pharisees.

I. THE PARABLE.—Vs. 1-8. This "parable" seems more like an illustrative narrative. It has appeared somewhat difficult of application. But though addressed to the disciples, it was no doubt intended to represent and reprove the dishonest but successful Pharisees. They stood in the attitude of stewards or agents or factors of the Lord's estate, and had misused the privileges and powers that God had given them, and had become rich through fraud and extortion.

This steward had "wasted" the goods entrusted to his care, as the prodigal "wasted" his substance in riotous living. The lord called him to account and dismissed him from the stewardship.—Ver. 2. Accustomed to ease and luxury, he was unable to dig for a living, and he was too proud to beg. The Jewish sentiment was: Better die than beg. His question, "What shall I do?" does not indicate repentance, but a determination to find a shrewd way out of his difficulty.—Ver. 3. A bright idea strikes him, in keeping with his dishonesty. He resolves to make friends of his lord's debtors, so that they out of gratitude, or fear of exposure, will give him a home, or provide for him out of their dishonest gains.—Ver. 4. He calls each of his lord's debtors to him, asks how much they owe him, and has them change the statement, making the debt less. To the one who owed the "hundred measures of oil," he said, "Write fifty." Rent, in the East, was usually paid in produce. The steward, having done the business before, would, apparently, have the right to change the account; and his voucher was in law binding on the lord. The bill of the man who owed "an hundred measures of wheat" was changed to "fourscore." It was lessened about 220 bushels.—Vs. 5-7. The lord of that unjust steward was not deceived, yet he commended his course. "He had done wisely,"—shrewdly, sharply. He showed talent, promptness, energy, ingenuity, tact and boldness—good qualities in them-

selves, but now used in a bad cause.

II. OUR LORD'S LESSONS FROM THIS PARABLE.—Vs. 8-13. It was Jesus who remarked that "the children of this world are for their own generation wiser than the sons of the light." —R. V. Jesus commended the good qualities of the man, but we cannot fairly suppose that he commended his dishonesty. Men of the world are seeking inferior objects. The children of light are seeking superior objects. But often good people use less skill and ingenuity in securing the good results than bad men use in securing bad results. In this matter Christians might learn a good lesson from men of the world. This seems to be the moral of this parable.

Some have been troubled because Jesus used an "unjust" steward to teach a good lesson; but only an unjust steward could have illustrated the condition of the Pharisees; and it is not commending a man's *bad* qualities to recognize and commend his *good* qualities. It is worth knowing that Jesus recognized the good qualities in bad men. We ought to do the same. While condemning the bad, Jesus appeals to the good and develops it. The old lady who would speak well of people or not at all, was tested by someone introducing Satan as the object of criticism, and she said: "It would be well for us all to be as *persevering* as he is."

There is a right use of money. Jesus taught his disciples to make friends with the mammon of unrighteousness, that in case of their failure it might turn to their advantage. Mammon in the Syriac means money. Why did Jesus call it the "mammon of unrighteousness?" It often represents unrighteous gain. It often tempts to wrong-doing. It is called "the root of all evil," and yet at present it can be used to good account. Friends can be made by the right use of money. Benevolence makes friends. Help to the needy makes friends. Sometimes the tables turn—the rich become poor, and the poor become rich—and reward sometimes comes in the present life. But if we, as coworkers with Christ, have helped to bring others to glory, what a reward that will be! It is not difficult, from the larger hope standpoint,—the kings and priests having power to bless the world,—to imagine that some men of the world who have helped some needy saint of God will in the future find that they have a friend in court.

In verse 10 Jesus states a great and important principle: Faithfulness is vital; and to be faithful in little things is a warrant of faithfulness in greater things—and *vice versa*. Verse 11 shows that men who are faithful in earthly things, when converted, make the best Christians. The "good ground" hearers produce the good fruit. Verse 12 implies that unfaithfulness as stewards prevents people from getting their own. Paul was faithful as a Jew in doing what he believed to be right, even in persecuting Christians. God honored that sincerity and faithfulness by giving him the greater light. Verse 13 shows the imposibility of serving two masters. This the steward had tried to do, but failed. All who try to serve the Lord and Satan fail. Selfish life is Satan service. "Ye cannot serve God and mammon." This is a great truth; and yet Jesus in this lesson has shown us that mammon can be well used in the service of God. And God is well served and pleased when men are blessed.

The Rich Man and Lazarus.—Luke xvi. 19-31.

(Lesson for Nov. 11.)

GOLDEN TEXT.—Lay up for yourselves treasures in heaven.—Matt. vi. 20.

INTRODUCTION.—This lesson has no parallel. A dark cloud of hopelessness will be spread over millions on November 11, through the use of this parable. Even many who scarcely believe their

(*Continued on page 329.*)

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CONTENTS.

PROVING THE LORD 321
NOTES ON SUNDAY-SCHOOL LESSONS
The Unjust Steward, (Nov. 4) 326
The Rich Man and Lazarus, (Nov. 11) ... 327
EDITORIAL ITEMS 328
EDITOR'S APPOINTMENTS 328
"BEHOLD THE BRIDEGROOM COMETH" 332
SIX GOOD OFFERS 332
THE PROMISED RESTITUTION 333
WORLD'S HOPE MISSION FUND 336

EDITOR'S APPOINTMENTS.

Nov. 2, Union Star Tabernacle, in the neighborhood of Marshall Woodard, near Peck, Mich. 7:00 p. m.

Nov. 3, and 4, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Nov. 11., Buchanan, Mich., 10:30 a m. and 3:00 p. m.

Nov. 12, and 13, Chicago, Ill., 6006 Green St. 7:30 p. m. Nov. 14, Chicago, Ill., 369 Cortland St. 7:30 p. m. Nov. 15, Chicago, Ill., 278 N. May St., 7:30 p. m.

Nov. 18. Open for special arrangements.

Nov. 25, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

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(*Continued from page 327.*)

own old dark creeds will feel almost compelled to use this Scripture as teaching the permanency of sin and the eternity of punishment. We can at least enter our protest against such a use of this lesson. There is some comfort in the assurance that comparatively few will *realize* the fearful doctrine. Otherwise it would drive people to madness. The best relief comes from knowing the truth concerning God's love and justice.

The primary design of this parable is seen in its connection with the preceding parables of the group. Jesus and his disciples were still in the Pharisee's house. His teaching had been specially attractive to the "publicans and sinners"—who were despised and outcast. The criticism of the "Pharisees and scribes" was that Jesus received these despised ones and ate with them, as if they were his equals. The five parables of Luke xv. and xvi.—the lost sheep, the lost silver, the prodigal son, the unjust steward, and the rich man and Lazarus—were his reply to their criticism. This is the climax of his argument. We here find Jesus making use of Pharisaic ideals and teaching for the purpose of justifying his course with the sinners, and to reprove and condemn the spirit of the Pharisees. He did it in such a courteous manner that there could be no just criticism of him as a guest in the Pharisee's house. The Pharisees boasted of their righteousness, and despised the sinners; so Jesus, by the three parables of Luke xv., illustrated his mission to "seek and save sinners," to "call not the righteous, but sinners to repentance," by assuming what the Pharisees claimed, that the publicans and sinners were lost, and that they (the Pharisees) were righteous. It is evident that in these three parables the Pharisees were represented by the "ninety-nine sheep," the "nine pieces of silver," and the "elder brother." But we need not think because Jesus thus appeared to endorse their claim, that he really considered them better than those whom they despised. The spirit of the "elder brother" was not approved. On another occasion he showed that the publican, who confessed his sin, was justified rather than the Pharisee who thanked God that he was righteous. And, again, he said that the publicans and harlots should enter the kingdom before the Pharisees. So we learn that though Jesus in his parables assumed their ideal of themselves as true, he did not endorse their self-righteous claim. But he did show Heaven's interest in repenting sinners. Repentance and salvation are inseparable.

Because the primary purpose of these parables was to justify Jesus' course in receiving sinners, and to reprove the criticising spirit of the Pharisees, we need not overlook the fact that *all* classes of sinners are represented by the stupid sheep, the helpless silver and the wilful son, and that all the lost were found.

In our last lesson we saw that Jesus, talking to his disciples, represented the conduct of the Pharisees by that of the unjust steward; that he commended the good qualities of the bad man without commending his rascality; and thus used a bad man—or a bad class of men—to teach a good lesson. May the children of light learn it.

While in the first three parables Jesus seemed mainly to approve the claim of the Pharisees, we now find him turning the tables upon them and showing them to be worse than those whom they despised. The conditions are reversed, the rich and proud being cast down to hell and tormented, and the poor and despised exalted to honor and happiness. This may be taken in a general way as the Lord's estimate of the rich and the poor. His ideal is not the ideal

of the world.—See Luke vi. 24, 25; James ii. 1-6; v. 1-9.

I. OUR LESSON NOT LITERAL.—Some claim that the language of Jesus here is literal—that he is describing facts in the experience of two persons. But this view is not in keeping with his ordinary method of teaching the people. "Without a parable spake he not unto them." Very few intelligent Christians would be willing to take it all as literal, or accept it as showing the exact situation of heaven and hell—within seeing and hearing distance, and a literal gulf between—as it has often been used. Very few now regard the fire as literal. It is not conceivable that loving and unselfish people could enjoy perfect happiness though on the better side of that scene.

But even if taken in the most literal sense, it does not teach the doctrine of endless torment. Why not? Because the word here translated 'hell' is the Greek word 'hades.' It is the same hell into which Jesus descended, where his soul was not left, and of which he has the keys; the same hell which we are told is to be destroyed in the lake of fire. Hades is the intermediate state, which ends at the resurrection. Hence though the 'torment' of this lesson be both personal and literal, it must end when the 'man' is made alive in Christ. John plainly declares that all the elements of the curse, including pain, tears, death and hell, shall pass away, and be no more.

II. IT IS PARABLE OR ALLEGORY.—The language not being literal, our Lord used one thing to represent another. The basis of a parable may be either true or fictitious. When we read of a sower going forth to sow, the basis is literal; but when trees are said to go forth to anoint a king, or dead men to talk to each other, it is fictitious. This lesson is based on the doctrine of the Pharisees concerning the intermediate state. He did not endorse their doctrine by using it. On another occasion he warned his disciples to beware of the doctrine of the Pharisees, but now, instead of condemning *it*, he used it to condemn *them*. According to their own theory, their spirit and practices would doom them to the hot side of hades. Had he opposed their doctrine, there would have been a theological discussion, and Jesus' object would have been frustrated. There is no more reason to think that he endorsed their doctrine because he used it in this parable, than that he endorsed their claim to righteousness by assuming it in the preceding parables of the group. It is necessary to stand at Jesus' viewpoint, in order to understand his object and method of dealing with the Pharisees.

III. WHAT THE PARABLE TEACHES.—In order to get at its primary use, see that the scene and company are Jewish. The 'rich man' (called Dives in the Latin translation) in his position, dress, sumptuous fare, and haughty spirit, represented the Pharisees, the leading sect of the Jews. He is a son of Abraham. Even in hell he calls him 'father,' and in reply is called 'son.' The 'five brethren' also are Jewish, and probably represent the other Jewish sects. As the whole scene was Jewish, it appears evident that Lazarus, the poor man, represented the despised publicans and sinners, who came to hear Jesus. The two classes were then present, and are found in four of these five parables. The primary application of the parable must take these circumstances into account. The two classes present are the key to the situation.

The Pharisees were the pride and power of the nation. A great change was impending—the nation was about to fall. The Pharisees boasted of being Abraham's children; the publicans and sinners boasted of nothing. By repentance the despised ones 'died' out of their low state, and were brought into the saved state, the new covenant re-

lation, represented by 'Abraham's bosom.' The 'angels'—messengers—who carried them there were Jesus and his apostles. This death of the 'poor man' preceded the death of the 'rich man;' but he also 'died and was buried.' This was the death of the nation, which the Pharisees represented. These two deaths constituted the change from the Jewish to the gospel dispensation, in which the Jews as a nation have been desolate, and the believing Gentiles made one in Christ with the believing Jews.

This justifies the broader application that the 'rich man' represented the falling Jewish nation, and the 'poor man,' the Gentiles coming into gospel favor. The change to both Jew and Gentile is represented by death. The Jews as a nation died and were buried, and they have been woefully tormented. But the believing Gentiles (including all who accepted Christ among the Jews) died, and were not buried. They died upward, so to speak—being caried by the angels (gospel messengers) into 'Abraham's bosom,'—the position of covenant favor, which the Jewish nation lost. The kingdom was taken from them and given to another nation. The Jews as a nation by unbelief fell, and the Gentiles were brought in.—Rom. xi. All that are of faith are blessed with faithful Abraham. "God hath chosen the poor of this world rich in faith and heirs of his kingdom."

But Israel's fall is not endless. Hades—their national death state—is to be broken up. Their death shall be destroyed; that is, they shall rise again. Their national death and hell, and the impassable gulf, all pertain to the gospel age, and "All Israel shall be saved."—Rom. xi. 25, 26. The light of prophecy, and present facts, show that their dawn is here.

Jonah's experience is clearly a type of Israel's fall and rise. For disobedience, both were cast into "hell." Jonah's three days were called "forever," (Chap. ii. 6), representing Israel's *age* (the gospel dispensation) in hell. They have always trusted in Abraham, and looked to him (represented by praying to him) for help, but there comes no help on that line. "Out of the belly of hell," Jonah cried unto the *Lord*, and was delivered.—ii. 2. "Whosoever shall call on the name of the LORD shall be delivered." This has no limit to time or place. After deliverance Jonah obeyed the Lord, carrying his message, and the doomed Nineveh was saved. So the restored nation of Israel will yet carry God's message, and the doomed nations shall be saved.

Had our Lord designed to show the Pharisees the whole plan, he would not have stopped where he did. His evident purpose then was to reprove and condemn them. But those in the light of God's plan of the ages cannot regard this parable as against the hope of final salvation for all. All that the Bible teaches about Christ reigning to reconcile all his enemies and destroy both death and hell shows that no man's hell is endless or hopeless. Thank God for the gospel sunshine.

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THE PROMISED RESTITUTION.

(*Continued.*)

BUT let us follow the history of these children of such remarkable birth and promise. At about the age of thirty years they commenced their public ministry. The burden of John the Baptist's preaching was, "Repent ye, for the kingdom of heaven is at hand;" while at the same time, he pointed out Jesus as "the Lamb of God that taketh away the sin of the world," and said, "He must increase, but I must decrease."

While Jesus Christ, the God-man, spake as never man spake, declared himself to be the Saviour of sinners, and demonstrated his power to save from sin and death by the mighty works he wrought; yet he allowed, yea, even encouraged both his enemies and his friends to look upon him as the heir-apparent to David's throne and kingdom. As such he was hunted by Herod in his infancy. As such he was branded by the Scribes and Pharisees as a deceiver and impostor. And as such he was mocked after his arrest and while hanging on the cross. When summoned before Pilate, Pilate asked him, "Art thou the king of the Jews?" and he said' "Thou sayest it. To this end was I born, and for this purpose came I into the world." Again Pilate admitted his claim when he asked the Jews, if he should release unto them their king.

His claim was considered when they would have taken him and made him king by force. And when he rode into Jerusalem on the colt, the foal of an ass, in fulfillment of prophecy, and was welcomed and proclaimed the King of the Jews, it received his sanction. Finally when the envy and jealousy of the Scribes and Pharisees culminated in his crucifixion, Pilate placed this inscription over his head, "Jesus of Nazareth, the King of the Jews."

He came to his own, and his own received him not. And when he was laid in Joseph's tomb, no doubt his enemies said, "There is an end to that impostor." Yea, three days after, two of his disciples could only say, "But we trusted that it had been he which should have redeemed Israel." But what can man do to thwart the purposes of the Eternal God? The grave could not hold his Anointed Son, and he it was who met these disappointed disciples and said, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Their mistake had been, not in expecting his glory, but in overlooking those Scriptures that must precede it.

Alas! how many today look at the fulfillment of the few prophecies that were fulfilled at his first advent, and overlook or ignore the many unfulfilled ones that foretell his royal reign on David's throne on Mount Zion in Jerusalem. Near the close of the forty days, during which he gave his disciples supplementary teaching concerning the kingdom of God, and just before he was about to leave them for a period of 1900 years or more, they ask him this question, "Wilt thou at this time restore again the kingdom of Israel?" They express no doubt as to the fact of this restoration, but inquire as to the time when it is to be accomplished. Here was the last opportunity for him to correct them if they were wrong, but instead, his answer is exactly in keeping with their question. It relates to time. "It is not for you to know the times or the seasons [not now] which the Father has put in his own power, but ye shall receive power after that the Holy Spirit is come upon you."

Our next inquiry is, Did they receive power to understand these things after the Holy Spirit came upon them?

In the first public discourse of Peter after the memorable day of Pentecost, we find him using this language to that nation that had rejected and crucified their Saviour and King, and upon whose city he had pronounced the woe and desolation which should last until they should say, "Blessed is he that cometh in the name of the Lord:" "Repent ye, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the time of restitution of all things spoken of by all the holy prophets since the world began."

This association by Peter of the second coming of Christ with these times of refreshing that should come to his nation and the restitution of all things spoken of by all the prophets seems to show clearly that he now had received the promised power to understand the times and seasons.

To this agrees the testimony of the angels who appeared for the comfort and encouragement of the watching disciples who might have despaired of Christ's completing his work on earth, when the cloud received him out of their sight, but for this assurance: "This same Jesus which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."

The same truth is clearly taught by our Saviour in the parable of the "nobleman who went into a far country to receive a kingdom and return, "which was spoken because some thought that the kingdom of God was about to appear.

Again he said, "In the regeneration, when the Son of man shall sit upon his throne, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And again, "As my Father hath appointed unto me a kingdom, I appoint unto you a kingdom, that ye shall sit upon twelve thrones, judging the twelve tribes of Israel."

And when he instituted the Lord's Supper, by which we do show forth the Lord's death till he come, he said: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom," and "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel."

In his interpretation of Nebuchadnezzar's dream of the metallic image, the prophet Daniel told the king that his kingdom would be succeeded in turn by three other Gentile kingdoms. The king was also told, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God has made known to the king what shall come to pass hereafter."

Who are meant by "these kings?" If, as is generally supposed, Daniel's dream and its interpretation found in the seventh chapter, cover the same prophetic ground, then the ten toes of the image and the ten horns of the beast must symbolize the same ten kings.

As the stone was to smite the image on its feet, and as the toes are the extremities of the image, it seems clear that the last subdivisions of Gentile power must be in existence when the God of heaven sets up the fifth universal kingdom which is destined to fill the whole earth; and the following Scripture must be applicable to this kingdom.

Dan. vii. 18: "But the saints of the

Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever."

Dan. vii. 21, 22-27: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

As additional evidence that the saints are to be associated with Christ in his kingdom, (not as subjects, but as associate rulers), the following Scriptures are quoted: 1. Cor. vi. 2: "Do ye not know that the saints shall judge the world?" Rom. viii. 17: "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." 2. Tim. ii. 12: "If we suffer, we shall also reign with him." Rev. v. 10: "And hath made us unto our God kings and priests, and we shall reign on the earth."

Rev. iii. 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Also, Rev. xx. 4, 6, beginning with the last clause of verse 4: "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power."

But is not this exaltation of the church as the bride, the Lamb's wife, the "better thing" to which Paul referred in Heb. xi. 40? The symbolic language by which God's kingdom is described in Dan. ii—"A stone which became a great mountain and filled the whole earth"—would indicate that after Christ takes the throne which has been waiting for over nineteen hundred years, there is to be a great extension and development.

Our next inquiry is, Do other Scriptures teach that this is to be the case? Isa. ix. 6, 7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." If the reader desires more evidence let him read Isaiah. Isa. ii. and xi; Micah iv; Zech. ix. 10; Mal. i. 11 and Isa. xl.

In considering the promises of God as the only basis of faith and hope for the fallen race of man, we commenced with the prediction that the seed of the woman should bruise the serpent's head. Next came the promise to Abraham, his call being the first step toward the fulfillment of this prediction and so must be included in it. The anointing of David as king and the establishment of his kingdom was the next step, and must be included in the promise to Abraham.

So also all the promises to Israel through the prophets must be included in the promises to David. Next came the birth of Christ, the promised Messiah, as the first step toward the fulfillment of *all* these promises—he being the grand and glorious Centre around which move all God's eternal purposes of love and redemption for poor, lost humanity.

But his rejection, crucifixion and absence have caused many to ignore these

prophecies or disbelieve their fulfillment. But "the gifts and calling of God are without repentance."—Rom. xi. 29. Although his judgments have rested heavily upon Israel for hundreds of years, Paul says, "I say, then, have they stumbled that they should fall? God forbid, but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

Thus, during this interruption, or parenthetical age, as Dr. A. J. Gordon has termed it, the next step has been taken in the calling of the church as the Bride of Christ, the body of which he is the Head.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb has come, and his wife hath made herself ready."—Rev. xix. 6, 7.

When this prophecy shall have become history, will not the promised seed of Abraham have been developed in which all the families of the earth shall be blest? Will not the "due time" of 1. Tim. ii. 6 have come, "When the knowledge of the Lord shall fill the earth, as the waters cover the sea," "When all shall know Him from the least to the greatest?" Then there will no more be an occasion to pray, "Thy kingdom come, thy will be done in earth as in heaven."

Did not the beloved John foresee this glorious consummation when he wrote: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. v. 13.

EPSOM, N. H. BYRON AMBROSE.

☞ WATCH the date after your name to see when your subscription expires.

WORLD'S HOPE MISSION FUND.

SOME say, "Better late than never," but it must be better never to be late. I could not make up my mind to write you earlier on this subject, but I have concluded not to wait any longer. I now inclose Ten Dollars to start a WORLD'S HOPE MISSION FUND; and may it please God to open the hearts and purses of his people to keep it well supplied, that much good may result from it, that many may be very much cheered, and made to rejoice in the God of all grace, the God of all comfort, the Saviour of the world. To him thanksgiving and praise are due now and forever. AMEN.

JOSEPH MORRIS.

Amount on hand Oct. 25,	$15.00
Literature sent to Nov. 1,	.36
Balance on hand Nov. 1,	$14.64

The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work.—EDITOR.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 22. ALMONT, MICH., NOVEMBER 15, 1900. $1.00 a year.

LOVE AND HOLINESS.

LOVE is mentioned about 158 times in the New Testament, and holiness thirteen times. Which of these is fundamental?

It has been charged that the HOPE makes too much of the love of God, and not enough of his holiness. It is assumed that if the holiness of God were properly emphasized, it would justify the doctrine of hopeless and endless punishment. But only those who believe that the doctrine of endless punishment is a part of God's revealed truth can feel the need of justifying it.

To be holy means to be righteous, pure, free from sin. Holiness is, therefore, righteousness, purity, freedom from sin. Justice is closely related to holiness—including impartiality, or fairness in dealing with others. These qualities are commonly spoken of in reference to man, but a man possessing them is said to be godlike. None of us ever doubted that God is holy, or that holiness is one of his attributes. But if any man were to do with his enemies for a little while as many believe God does and will eternally do with his enemies, no one would call him good. He would be regarded as the personification of injustice and cruelty—the very opposite of godliness.

The holiness of God is properly understood as including, not only purity and righteousness, but also the hatred of sin. But why does God hate sin? Because he is holy? This is like saying that he hates sin because he hates it, which is no reason at all. He hates sin because he loves his creatures. He knows that sin destroys the happiness of his creatures. Love always seeks to promote the happiness of others. It is a question either of the destruction of God's creatures or the destruction of sin, and love determines to destroy sin, after giving his creatures the experience that will lead them to hate sin and love righteous or holiness.

It is sometimes said that as God's law is infinite, its penalty must be infinite—endless pain.

On this principle there could be no gradation in punishment—many or

few stripes—according to the knowledge and guilt of the offender. Jesus said "many stripes" for him who knew his master's will and did it not, and "few stripes" for him who sinned without knowledge. Better not to exalt man's logic about infinite penalty above both reason and divine revelation. No wise human judge would punish an innocent child for burning a building or killing a man as he would punish a man guilty of doing the same thing. The logic seems more in keeping with both reason and revelation which claims that a finite being cannot deserve or suffer infinite punishment. But love asks not so much, What does the offender deserve? as, What does he need? "Whom the Lord loveth he chasteneth, * * for our profit, that we might be partakers of his holiness." Heb. xii. 6-10. From this it is clear that God's love and holiness are not opposed to each other.

"God is love." This is the greatest truth, as love is the greatest thing in the world. It is true that God is holy, just, and pure. But it is never said that God *is* holiness, justice, or purity, as it is said that "God *is* love." Every attribute of God is moved and controlled by love, and therefore love is fundamental. It is impossible to "make too much of the love of God," unless it be set against his attributes. Love is not the weak sentiment that will not stand by the right and punish the wrong; but it is that grand power which takes into account the highest good of the loved ones in everything—even in punishment.

We cannot make more of the love of God than Jesus and his apostles made of it. God's love is the keynote of Christianity. The mission of Christ is so to reveal that love that mankind shall be filled with it and so be like him in love and holiness,—God being all in all.—1. Cor. xv. 28. As God is love, and as it is the nature of love to seek expression, we may safely assume that man's creation was caused by love. The love of the natural man is but a shadow of the love revealed in Christ, the second man. The work of God in Christ is the glorious completement of the work of God in Adam. What men need to know is that God has always loved them, loves them now, and always will love them;—that his love is original, unbought, changeless and eternal;—and that Christ came to reveal the love of God—to tell it, to show it, to prove it by his life, death and resurrection. He came to make the Father known, and is thus the Father's Word, his Expression. For this reason, if for no other, he could say, "He that hath seen me hath seen the Father."

In the first three gospels comparatively little is said about the love of God, but Jesus acted it out. He not only loved his friends, but also his enemies. He taught his disciples to love and pray for their enemies, and showed that they must do this in order to be like their Father in heaven.—Matt. v. 43-48; Luke vi. 27-36. This is not at all like the teaching that Jesus had to purchase the Father's love, and reconcile him to man; and that he was neither able nor willing to forgive until Jesus had paid the sinner's debt. "When they [the two debtors] had nothing to pay, he frankly forgave them both."

In the fourth gospel the love of God is emphasized, and never a hint is given that the holiness of God is an obstacle in the way of the world's salvation. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. It was *God* that loved. It was the *world* that he loved. The love and the gift were both of God. The condition of faith does not hinder the final success of the world. He saves all in due time by bringing them to the believing and obedient condition. "God sent not his Son into the world to condemn the world, but to save it."—Ver. 17. As long as men are in unbelief (darkness) they are unsaved (vs. 18, 19); but Christ in due time will give them the light, and take away the sin of the world.—John i. 9, 29. "The hour is coming, and now is, when the dead [in sin] shall hear the voice [the gospel] of the Son of God, and, having heard, shall live." John v. 25.

Overlooking the plan of God,—to save the church first and the world afterward,—has obscured his love, and made many think that John v. 28, 29 teaches hopelessness for those who do not come forth to the first resurrection—"the resurrection of life." Could they read resurrection of 'judgment,'—(See R. V.) instead of resurrection of 'damnation,' and realize that the judgment shall be unto 'victory,' (Matt. xii. 20) it would let the blessed sunshine in.

Though no man can come till he is drawn (vi. 44), "It is written in the prophets, And they shall be *all* taught [drawn] of God. Every man therefore that hath heard, (v. 25), and hath learned of the Father, cometh unto me."—vi. 45. In harmony with this, Jesus said, "I, if I be lifted up from [*ek*, out of] the earth, will draw *all* unto me."—xii. 32. No wonder that John, seeing this great truth, said: "We have seen and do testify that the Father sent the Son to be the Saviour of the world," (1. John iv. 14): "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—ii. 2. In many places it is shown that salvation is by taking away our sins (iii. 5) and this means no less than bringing those who had sinned, into harmony with the love and holiness of God. To be loved and obeyed, God must be known, and he is revealed in Christ, who is "the way, the truth and the life," as the enlightening and saving power.

Paul makes God's love very prominent, and it is not merely for the believers (the church) but also for the world. "When we were yet without strength, in due time Christ died for the ungodly." And it was not to appease God's *wrath* that Jesus died, for "God commendeth his *love* toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 6-8.

It is a strange emphasis that some have put upon God's holiness or justice, by teaching that Jesus died to satisfy its demands by paying the sinner's debt, in order that God might justly forgive the sinner. Is it not self-evident that if the debt is paid forgiveness is unnesessary? And, *vice versa*, if the debt of sin is forgiven, why need it be paid? What a strange justice it would be

to punish the innocent instead of the guilty, and then, after the law was satisfied, cause the majority to suffer the penalty for themselves. Is it justice that requires the same debt to be paid twice?

Christ did not die instead of the race, but as its Representative, in the sense of being its Head and Leader, and so all the race will follow him. In that he died, all died, and in him all live. "In that he died, he died unto sin once; but in that he liveth, he liveth unto God," and we are to follow him.—Rom. vi. 10, 11.

This view of the atonement does not belittle what Jesus did for us by his death and resurrection; but it is eminently practical, and shows that without holiness no man shall see the Lord—(yet every eye shall see him.) Faith in what God has done for us in our Head, gives us the assurance of what he will do in each one of us. But we must become coworkers with Christ, and the atonement is accomplished in us when the Spirit that conquered in him for us, becomes the conquering power in us. The apostle expresses the two phases of this great truth when he says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," and then gives the practical exhortation, "Be ye reconciled to God."—2. Cor. v. 19-21.

God's love and holiness are in perfect agreement, and neither will ever be fully satisfied as long as sin, misery and death exist in the universe. When his love has been fully made known, and has subdued every sinner, and reconciled all to God and his holiness, then shall Christ see of the travail of his soul and be satisfied. And the blessed hope that such a good time is coming is a very satisfying portion now. It is a hope that "maketh not ashamed, because the *love* of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. v. 5.

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TIMES OF THE GENTILES.

JESUS said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24. This statement suggests that the period called "the times of the Gentiles," must have a limit, and have been foretold, or it could not be fulfilled. We find its basis in Leviticus xxvi. where the Lord promised all kinds of temporal blessings to Israel, on condition of obedience, and threatened fearful temporal curses if they should disobey him. (Neither the promises nor the threatenings referred to anything after death.)

He said if they would obey him, they would have rain in its season, abundant harvests, fullness of bread, safety from all enemies, freedom from disease, peace in the land, and every material prosperity.—Vs. 3-13. But if they would not obey him, disease would prey upon them, their enemies would oppress them, their harvests would fail, war, famine, and pestilence would prevail; (These blessings and curses pertained to the old covenant, and are not applicable under the new.) and four times it is said he would punish them "seven times" under the dominion of their enemies.—Vs. 14-18, 21, 24, 28. It could not mean seven times repeated or more severe. It evidently refers to a period during which their enemies, the Gentiles, would reign over them. And the context shows that it would begin where the desolation of Jerusalem was accomplished. "And I will make your cities waste, and bring your sanctuaries unto desolation. * * And I will bring the land unto desolation. * * Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths."—Vs. 31-34.

According to the "Bible Chronology," (See DAY DAWN) the date of the complete desolation of Jerusalem was B. C. 606, at the end of the reign of Zedekiah, Judah's last king, and the beginning of the seventy years of the desolation of Jesusalem (2. Chron. xxxvi. 11-21) —often called the captivity, but the captivity began before and lasted after the seventy years.

The period of "seven times," which began at B. C. 606, is 2520 years, and will end with the Jewish ecclesiastical year in the Spring of A. D. 1915. Why say this? In prophetic language a "time" is a year, and a Bible year is twelve months of thirty days each, or 360 days. Then "seven times" are 360x7, or 2520 days. In symbolic prophecy a day means a common year, so that this period of Gentile rule over Jerusalem is 2520 years; and from the beginning of 606 B. C. to the end of A. D. 1914 (in the Spring of 1915) is 2520 years.

Had the "seven times" been fulfilled in ordinary time it would have lasted only seven years; (this was the case in Nebuchadnezzar's "seven times" among the beasts as a type —Dan. iv.) but we know that Jerusalem was desolate seventy years. And though Israel was restored and the city rebuilt by the decree of Cyrus, still they have never been free from the dominion of the Gentiles. On the year-day principle, the appointed time will run out in about fifteen years, and the signs

of the times concerning the proposed restoration of Israel are in harmony with this view.

It is possible to expect too much at the end of the "seven times." Some may expect the visible appearing of Christ then. Many expect that all human governments will end then. But all that seems necessary to prove the correctness of the position here taken is that Israel should be re-nationalized in their own land and be free from Gentile rule. This much we expect, but many other things may happen. We understand that the "seven times," or 2520 years, are called "The Times of the Gentiles," because they measure the duration of Gentile rule over Jerusalem.

We expect the nation will be restored to their own land while yet in unbelief concerning Jesus the Christ, and be converted afterward. The Lord says: "I will take you from among the heathen [Gentiles], and gather you out of all countries, [not merely Chaldea], and will bring you into your own land. Then [afterward, or next in order] will I sprinkle clean water [the truth of the gospel of Christ] upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you * * and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave unto your fathers."—Ezek. xxxvi. 24-28. No failure after that!—Jer. xxxi. 31-40.

The national reorganization of Israel seems to be pictured by the resurrection of dry bones in Ezekiel xxxvii. That an effort will be made by a great northern power (apparently Russia) to get possession and control of them after their restoration seems clear from the statements of the next two chapters. But as the Lord is against the intruder, the scheme will prove a failure. The Lord's method of fighting against their enemies (Zech. xiv. 1-3) may be one of the things that will open their eyes to see (understand) him whom they have pierced, by the spirit of grace and supplication.—Zech. xii. 9-14. This will cause them to mourn as Joseph's brethren mourned when their dependence and his mercy were made manifest.

Understand, we do not expect all this to occur before the end of the "seven times," but after their national restoration the rest will follow in due order. Surely the view here presented makes the times in which we live and just before us of thrilling interest.

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

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—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Ten Lepers Cleansed.—Luke xvii. 11-19. (Lesson for Nov. 18.)

GOLDEN TEXT.—Be ye thankful.—Col. iii. 15.

INTRODUCTION.—Very little is recorded concerning Jesus between the parables spoken at the Pharisee's house and our present lesson—supposed to be about two months later. The instruction in Luke xvii. 1-10, the raising of Lazarus, and the retirement to Ephraim in the hill country north of Judea (John xi.) probably belong to that period; and the cleansing of these lepers to his last journey to Jerusalem. This miracle, the raising of Lazarus, and the healing of the blind men at Jericho are the special works that mark the last part of Jesus' earthly career. They clearly illustrate his mission—to give men spiritual life and light and take away their sin.

I. LEPROSY A TYPE OF SIN.—Vs. 11, 12. Jesus and his disciples were on their way to Jerusalem—the last journey. Their path was "through the midst of," or on the borders of or between, "Samaria and Galilee." They were going east toward the Jordan, which they crossed, and then passed southward through Perea toward Jerusalem. It was in this region between Samaria and Galilee where the lepers met Jesus. It is said that that region is still specially cursed with leprosy.

Ten lepers met him. One was a Samaritan (Ver. 16) and the nine were probably Jews. All were outcasts and their fearful condition broke down the barriers of nationality. They "stood afar off," being forbidden by the law (Lev. xiii. 46; Num. v. 2) to come near others. They were in a sense quarantined to prevent the spread of the disease.

Leprosy is clearly a type of sin. In the ordinary way of speaking (Scriptural too) sin is an *act*—"the transgression of the law,"—and when committed knowingly, causes or is accompanied by guilt. "By the law is the knowledge of sin. "But sin is not imputed where there is no law." In this actual sense, sin is like the fruit on a bad tree, like the outward manifestation of the disease of leprosy. In the deeper sense (equally Scriptural) sin is a state, a condition, a disease,—like the bad nature of the tree, that causes it to produce the bad fruit,—like the terrible disease of leprosy, which shows itself in the fearful visible results. As the tree bears fruit according to and because of its nature; and as leprosy produces outward effects because of its nature; so man sins—commits sinful acts—because he is a sinner by nature. Bad acts are the sins to be forgiven, but the sin to be first covered, then cleansed is the sinful nature. Both phases of sin are brought to view in 1. John i. 8, 10: "If we say that we have no *sin* [the desease—like leprosy—the causative sinful nature] we *deceive* ourselves, and the truth is not in us. If we confess our *sins* [bad acts], he is faithful and just to forgive us our *sins*, [the remission of sins that are past] and [more] to cleanse us from all *unrighteousness* [the bad condition, the nature, the disease of sin, represented by leprosy.] If we say we have not sinned [done bad acts], we make him a liar,"—a pointed way of saying we are not, in this case, "deceived," but liars. Jesus took our nature, the "sinful flesh," but instead of yielding to its power, and doing acts of sin, he overcame it, and condemned sin in the flesh.—Rom. viii. 3. Though he sinned not, he was made *sin* for us, that we might be healed, and be made God's righteousness.—2. Cor. v. 21: John i. 29.

Leprosy, or sin, is constitutional, hereditary, unclean, distructive, contagious, separating and incurable by human means. (It is claimed that some cases of leprosy have been cured.) Some deny that sin exists in the innocent babe. The same idea might exist

(*Continued on page 345.*)

THE WORLD'S HOPE.

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CONTENTS.

LOVE AND HOLINESS	337
TIMES OF THE GENTILES	341
WORLD'S HOPE MISSION FUND	342
NOTES ON SUNDAY-SCHOOL LESSONS	
The Ten Lepers Cleansed, (Nov. 18	343
Sober Living, (Nov. 25)	346
EDITORIAL ITEMS	344
EDITOR'S APPOINTMENTS	344
GLORYING IN TRIBULATION	348
EXTRACTS FROM LETTERS.	
Individual Regeneration First	349
Sowing the Seed	349
Unmixed Socialism	349
CREED REVISION	351
SIX GOOD OFFERS	351
PILATE'S WIFE	352

EDITOR'S APPOINTMENTS.

Nov. 18., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Nov. 25, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 1, and 2, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 9., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Nov. 10, and 11, Chicago, Ill., 6006 Green St. 7:30 p. m. Nov. 12, Chicago, Ill., 369 Cortland St. 7:30 p. m. Nov. 13, Chicago, Ill., 278 N. May St., 7:30 p. m.

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(*Continued from page 343.*)

in one's mind looking upon the beautiful babe in the arms of a leprous mother. But time always reveals the disease. It is possible to remove by medical treatment most of the outward signs of the disease of leprosy, but that does not cure the disease. A man may restrain himself from doing wrong acts. He may reform from lying, swearing, stealing or any other wicked or filthy habit, but he cannot change his own nature, or cure the disease of sin. Man left to his own inherent tendencies or self-made environments does not rise, but sinks.

II. THE CRY FOR HELP.—Ver. 13. The lepers cried aloud for help. It was not uncommon for these doomed creatures to call for help in the form of alms. But evidently, judging by their calling Jesus "Master," which implies rulership, authority, they were looking for healing. This implied a sense of their real condition, their need of divine aid, and some degree of faith in Christ as a Healer. This illustrates the state of a sinner convinced of his sinful condition, of his need of divine forgiveness and cleansing, and who believes in the power of Jesus to save. True prayer is the expression of such conviction and faith.

III. THE CLEANSING.—Ver. 14. Such prayer is never vain. It reached Jesus' ear and heart. He turned and looked. He saw their need, desire, and their faith. Jesus stood ready to heal. He is as ready to forgive and to heal the leprosy of sin. He answered them at once. He said: "Go and shew yourselves unto the priests," and on the way, in the act of obeying Christ, they were cleansed. His command implied a promise of cure. Why did Jesus send them to the priests? 1. The law required it and an offering.—Lev. xiv.; Matt. viii. 4. 2. It is sometimes an aid to faith to do something. 3. The declaration of the trained priest would encourage them. 4. It would be a testimony to others. There are several Scriptural illustrations of people being required to *do* something: Naaman was to dip seven times in the Jordan. Jesus sent a man to wash in the pool of Siloam. Baptism apparently stands in the same relation. But our lesson shows that in this case the healing was not dependent on the thing done. The *spirit* of obedience, however, was manifestly connected with the healing. Some one has cutely said:

"The faith of the head is the faith that is dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that will stand,
For the faith that will do must include the first two.

IV. THE GRATEFUL SAMARITAN.—Vs. 15, 16, 19. This is a natural and yet a strange case. This one, when he realized that he was healed, came back, loudly glorified God, openly worshiped and thanked the Lord. His heart overflowed with joy and gratitude. This was natural and the Lord commended it. But the strange thing is that in his joy he seems to have forgotten to do what he was commanded to do, and yet was approved. Perhaps he did it afterward. But the expression of gratitude and love is apparently placed above the letter of the law. The question arises whether he as a Samaritan was subject to the *letter* of the law as were the Jews. Did he not fulfill the *spirit* of the law in what he did? He evidently had found a higher blessing than mere bodily healing.

V. THE OTHER NINE.—Vs. 17, 18. The Samaritan's joyous expression of gratitude called for Jesus' answer: "were there not ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" They no doubt had gone on and obeyed the *letter* of the law, without in any degree realizing its *spirit*. Jesus did not say they had disobeyed. He did not condemn

them. They had the bodily healing. But by a strong implication he gave the higher approval to the *grateful* offering of the Samaritan. Is not this a lesson on the difference between mere legal obedience and the living sacrifice of loving hearts?

Sober Living.—Titus ii. 1-15.

(Lesson for Nov. 25.)

GOLDEN TEXT.—We should live soberly, righteously, and godly, in this present world.—Titus ii. 12.

Read Isaiah xxviii.

INTRODUCTION.—November 25th being an annual temperance Sunday, this is designed for a temperance lesson. Titus was a Gentile, (Gal. ii. 3), a trusted companion of Paul, and supposed to have been one of the delegation who went with him to the council at Jerusalem.—Acts xv. 2. He went on several missions for Paul. At the time the letter was written Titus was in charge of the churches in Crete—a large island in the Medeterranean Sea. Titus 1, 5. Exhortations to the virtues were natural when Paul was writing to one who was preaching among a people of whom one of their own poets said: "The Cretans are always liars, evil beasts, idle gluttons."—Ver. 12, R. V. The ancients accused them of drunkenness, general sensuality, and greed. The gospel was sent among them as "the power of God unto salvation." Rom. i. 16. And Salvation means to be set right in relation to God, self and others. Temperance is among the virtues.

I. TO WHOM ADDRESSED.—Vs. 1-4, 6, 7, 9. Paul here exhorts Titus to speak the things which become sound doctrine (teaching) to five classes—aged men, aged women, young women, young men, and servants. They were members of the churches in Crete, who had inherited sinful tendencies from their heathen ancestors, as men might inherit leprosy, and the worst of it was that many forms of the disease of sin were very popular. What they were may be learned from the virtues emphasized in this epistle. Some of these evils evidently were in the churches, and to be over-come. The exhortations were adapted to all classes of people.

The churches were not supposed to be composed of perfect people, but rather to be as hospitals to care for and help the erring to a purer and better life. It seems as though the apostle would hold on to people for good as long as there was hope of improvement. The idea of "no-church-ism," or what some call "stand-alone-ism," does not seem to have apostolic support. The Good Samaritan brought the wounded man to the "Inn" to be cared for according to his need.

II. THE VIRTUES INCULCATED.—Vs. 1-11. 1. "Sober." This word is broad in application. It includes not only to be free from the influence of intoxicating drink, but to be calm and not wild, and visionary—to think soberly.—Rom. xii. 3. There are other kinds of intoxication than by drink. To be sober may mean to be well balanced.

2. "Grave." To be sedate, serious, earnest, and not foolish and trifling—"Propriety of demeanor."

3. "Temperate." Closely related to the preceding. Curbing one's desires and impulses, self-controlled. To be the master and not the slave of the appetites. The glutton or drunkard is one having lost control of himself on the line of eating or drinking.

Much as we would like to have it so, it cannot truly be said that Paul exhorted to total abstinence from wine. But if Paul were living now, doubuless he would be radically opposed to the use of the miserable stuff sold for wine, and of all liquors which ensnare and ruin so many. Temperance is a word of broad meaning. As applied to both food and drink it has been defined as: "The moderate use of necessary things, and total abstinence from useless things

—things which are a curse." Are not total abstainers from all that will intoxicate on the safest and best ground? They cannot be deceived and made drunkards. There are many good reasons for avoiding wine and strong drink as a beverage. If the young people would all be total abstainers, it would soon solve the saloon and crime problem, and add billions annually to the fund to give comfort to the people, and prevent poverty.

4. "Sound in faith." Sound means healthful, without disease. All these virtues would help to right believing.

5. "(Sound) in charity." Love "The greatest thing in the world."—*Drummond.* The root and fruit of right thinking and believing.

6. (Sound) in patience." Self-control of mind, especially concerning others.

7. "Reverent in demeanor."—R. V. Implying a certain dignity of manner, and due respect for sacred things and places.

8. "Not false accusers." Avoiding slander, and partial truths concerning others. If we cannot speak well of people, the less said the better.

9. "Not enslaved to much wine."—R. V. Wine ensalves its devotees. "Wine is a mocker." "Look not on the wine."

10. "Teachers of that which is good." R. V. The aged by precept and example should be able to help the young.

11. Home virtues. Young women as model wives and mothers.—Vs. 4, 5. Paul did not discourage marriage.

12. "Sober minded." From the same root as temperate, in verse 2. Applied to young men as well as old. Exercise self-control, and not be self-conceited.

13. "A pattern [example, type, model] of good works." This and the two following to Titus himself.

14. "In doctrine [teaching] shewing uncorruptness, and gravity." (Sincerity is not in the best manuscripts.)

15. "Sound speach." Healthful. Speaking the truth in love and with good sense.

16. Servants "obedient and well-pleasing." Christianity gave the slaves a higher standing with their masters, but they were not to insist on their freedom contrary to law. This form of service was probably not based on man-stealing. Even hired servants should be loyal to their employers.

17. "Not purloining." Stealing and forms of dishonesty are included here.

18. "Shewing all good fidelity." Faithfulness in all things.

19. "Adorn the doctrine." The object of master and servant alike should be to make the doctrine of God our Saviour appear beautiful and worthy of its claims. It is an expression of God's grace bringing salvation—life and purity—to all men.

20. In chapter i. several other virtues are named—especially required of a bishop, or overseer.

III. THE TEMPERANCE VIRTUES.—12-15. Four of the exhortations above, directly inculcate the virtue of temperance; and temperance is the best soil for all the other virtues. Intemperance, or drunkenness, is a fruitful cause of other crimes. God's all-inclusive grace is not calculated to encourage sin or ungodliness in any form. It teaches and, when appreciated, prompts to deny all ungodliness and low, worldly, or sinful desires. This leads to a truly sober or temperate life in the broadest and best sense, and to live righteously and godly in the present world, encouraged not only by the intrinsic value of these virtues, but also by the blessed hope of the glory to be realized at the appearing of our Lord Jesus Christ, who gave himself for us for the very purpose of redeeming us from all iniquity, and making us like himself in character and glory.

These great truths and principles of life were to be urged by Titus with all authority; and they are equally important now.

Glorying in Tribulation.

Tribulation worketh patience; trials of faith show its value and its power; and many of the choicest blessings come through sorrow and poverty and conflict and distress. The Sunday-school *Illustrator* gives some examples:

"A Russian convert, for breaking his heathen images, was sentenced to transportation to Siberia, to go on foot one thousand miles, in chains, through the snow. A fellow convert went to see him depart and cheer him as he left home and friends. To his astonishment he found the exiled man full of joy and praising God for the privilege of preaching Christ to his fellow prisoners. We are indebted to saints in prison for many valued treasures. Paul's sweetest epistles emanated from prison. John's Revelation was given from the lonely isle of Patmos—Rev. 1. 9. Bunyan's immortal work was written in Bedford Jail. Luther translated his Bible into German in Wartburg Castle. In Aberdeen Castle Rutherford wrote the letters that are a Christian classic. George Wither, Puritan poet, wrote many of his best pieces in prison. Montgomery wrote some of his poems in jail. Wm. Tyndall, from Vilvorde jail, Annie Askew, from Smithfield, and Judson from the Burmese prison, wrote comforting and inspiring messages, while Madam Guyon's sweetest poems and deepest experiences were the result of her long imprisonment in the Bastle. Is yours a chained hand and a prisoned life? There may be work for you even in a prison. Three ministers, going into a town for evangelistic work, preached in the street. One after another they were arrested and imprisoned. They made so much noise singing and praying in their cell that the magistrate ordered them to be separated. Two of them were put into a cell with a robber, but they preached the gospel to the robber and he was converted. Then there was more noise than ever. The magistrate said to the constable, 'I told you to separate these men.' 'Well,' was the answer, 'I have separated them.' — 'Separate them again.'—'If I separate them again they will all get it, the robber is as bad as the rest now.'"

God can bring good out of evil, joy out of sorrow, and light out of darkness. He can make the wrath of man to praise him, cause all things to work together for good to his chosen ones. Let us glory in tribulation and rejoice in afflictons, for *in* all these things we are now more then conquerors; and if we suffer with our Master here we shall reign with him by and by.—*The Christian.*

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EXTRACTS FROM LETTERS.

Individual Regeneration First.

DEAR BROTHER PATON: I have long admired your Christian tone and temper in discussing controversial subjects. Though THE WORLD'S HOPE is polemic, it is judicial and free from bitterness. You have the faculty of injecting a liberal supply of nectar into the cup of debate. I have noticed this again in your discussion of Socialism. I have strong leanings toward philosophical Socialism; and yet I have no hope of any great social and industrial amelioration without the regeneration of individuals, however men may organize and reorganize. The kingdom of heaven cannot be ushered in by the ballot. The evils of society spring out of the evil that is in individual hearts, and no amount of ethical cobbling will destroy it. After the kingdom of God is established in men's hearts, then you can reorganize and regenerate society. Individual regeneration first, social regeneration after! You are right, and your position is unassailable. Yours fraternally, J. B. WHITFORD.

LAKE LINDEN, MICH.

Sowing the Seed.

I HAVE received the books I ordered. Allow me to say that I have enjoyed them very much. I have been advocating many of your views, and when I read your little book, 'The Atonement,' I felt like throwing my hat in the air. Your DAY DAWN is certainly good, as also the PERFECT DAY. I am a teacher of two Bible classes when at home. It was a Mr. P., one of your readers, now in Idaho, who first called my attention to your literature, and advised me to send for your books and paper. I now have about a dozen, including one preacher, looking at the Scriptures with you. I think I have been able to modify the faith of a number of the Orthodox ministers of my acquaintance. And I must distribute some more of your literature on my return from this trip. M. H. S.

CRIPPLE CREEK, COL.

Unmixed Socialism.

I WANT to send you some money, and now inclose it; and I want you to know that my heart is still toward you and your work, and that I am in the same sympathy with you as ever. I read the HOPE with the same interest, and watch for its coming, feeling always that the Spirit of the Master will be manifest in its pages.

I see that you have had quite a discussion about the "Headless Beast," and I cannot see the need of it. Perhaps if I had known something more beforehand, I might be able to read more between the lines; but from my standpoint it seems as though the brethren were a little over-sensitive about your way of treating their articles. I am quite inclined to Socialism, but I feel a good deal as you do about it. It seems to me that it must come through the natural outworking of the true spirit of Christianity. And if it is to be successful it must be unmixed with anything else. Disease and disintegration have always taken hold of the vitals of Christianity when it has been mixed or diluted with anything else.

As I understand Socialism, when organized it must of necessity require the most intimate relationship between all its members and branches, for without this it must fall to pieces; and there must also be the closest affinity between all these parts, else there will be the same tendency to dissolution of some sort. This being the case, how all-important that every part be a part of every other part, or in other words, "That they all may be *one*, as thou Father art in me, and I in thee." I think we shall find that the reason Socialism has so often failed, is because of this very essential thing being entirely overlooked. Nothing, to my

mind, is or can be as important as perfect union of every part with the Head. I very much doubt that Socialism can harmoniously exist under any other conditions.

In your last letter to me, speaking of how to deal with an audience, you say, "I think it right to give people what I think they can bear." That is just my idea. There is no use in screaming into the ears of a deaf man. Whenever I want to give some of my friends a choice bit of truth I first try them to see if they are hungry. If they do not *notice* what is good, I conclude there is no use in wasting it, and I go my way, gladly reflecting that "sometime, somewhere," they will *desire* it, and then they shall "be filled."

You spoke of the HOPE "holding its own about as of old." Then you said some of the subscribers fell off after the circular letter, in the form of "a statement," had been sent out. It does not seem to me that any of those who are "the Lord's alone" would drop off on that account; and I hope it will not discourage you. I pray that you may be upheld and strengthened, and earnestly hope you will not fail either in strength or courage.

Concerning those who did not pay, and yet were offended because you stated their case, it looks to me as though the seed (the HOPE) was not falling into "good ground," and so was as well to be withdrawn and sent to others who would appreciate it more. I think there are those who *need* the HOPE, and plenty of them, and a little sacrifice on the part of each, and that little sacrifice systematic and persistent, would be of still more help to each of the readers, as well as to the Editor, on whom the most of the burden falls.

No (to answer your question) I would *not* "throw the paper open for the free discussion of all questions." Not that I am opposed to free discussion, but this is not the time nor place for it. Different papers take up different lines of thought. No one can deal with them all. And those who really want what the HOPE does not give them, can resort to those that do, and thus keep things unmixed. It seems to me that the elucidation of God's *plan* for the salvation of the *world* is the true scope of THE WORLD'S HOPE, and I am glad that it has followed that line pretty closely during all the past of its career; and there is room enough for it to pursue that subject for a long time yet.

Do not feel badly when you have to reject articles. I know you cannot publish everything. You are the Editor, and have to bear the responsibility. You are doing well. God bless you and make you strong.

I think just as you do, that the articles of an 'abstract' nature, pertaining to doctrine without a 'practical' bearing, are as a *rule* not very nourishing; and it is essential now that the sheep have nourishing food.

You say, "I think our work, whether by word of mouth or by pen, should be affirmative, rather than negative—building the good, rather than pulling down the bad—or to crowd the bad out by the law of growth." Yes, that is it, "Overcome evil with good." That was the Master's way, and he is "*The* way, the truth, and the life." If the writers are permitted to get to debating, they will get to wrangling, then, next, love is gone, and the Spirit has departed, and we are without a Guide.

God bless you, dear brother.

JOHN C. SUNDERLIN.

FLEMINGTON, N. J.

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CREED REVISION.

Presbyteries are making an effort to dispose of the question of creed revision in order to get answers to the committee of the general assembly by December, when the next session is to be held. Thus far the presbyteries which desire a change as compared with those that do not are two to one. This is a larger proportion than ten years ago, although the question did not at that time come before the presbyteries in quite the same way it is now. The conservative leaders are relying on the fact that their side is united, while the overwhelming majority for a change is divided into three parts, namely, those who want a new creed, those who want the old Confession revised, and those who think a supplement statement should be put forth. Conservatives say the big majority will never unite. The strongest single party voting for a change is the one demanding a new creed. So far there have been few surprises. The liberal presbyteries vote liberal and the conservative as expected. The only incident of the voting is the general trend toward the liberal side.

Forecasts of the voting of the presbyteries upon the question of a revision of the Westminster Confession of Faith that are made by the most conservative leaders give the following figures: Out of the two hundred and thirty-two presbyteries within the Presbyterian church north the number to oppose any change in the statement of doctrinal belief will be about seventy—possibly seventy-five. Those who ask a revision of the old Confession will run from one hundred and fifteen up to a possible one hundred and twenty-five. As has been said, this is an estimate made by one of the most conservative leaders in the whole church. Such a showing will bring the matter before the next general assembly, but a change cannot be effected before 1902, granting that the majoity can agree on anything, which the conservatives think to be unlikely.—*Sel.*

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PILATE'S WIFE.

WHILE apostles slept her heart kept watch, and in the early morning light, when Jesus stood before the Roman judge, with none of all whom He had helped to say one word for Him, Procula, with the vision of the night still upon her soul, sent a message to her husband and interceded that he should do no harm to a righteous man.

One has no sooner realized the character of Procula than he must have a profound sympathy for Pilate's wife, and a keen imagination of her history. What scheming, heartless mother sold such a daughter to this selfish, worthless noble? What a disillusionment and profanation of the most sacred mystery of life for this woman to find herself united to a man she could not honour nor respect! What agonies of shame and contempt must have been Procula's lot as the character of her husband opened up before her eyes—his watchful self-regard, his scheming ambition, his calculated cruelty, his cowardly cunning. When a woman of noble temper is called to this experience, she tastes the very dregs of humiliation, and carries the heaviest cross that can be laid on a woman's soul. As the daughters of Jerusalem, their faces aged with care and their hands worn with labour, saw Pilate's wife carried past in her litter, the flash of the gems on her white hands, and the pride of her patrician face, they would envy Procula in her luxury and high estate, and could never guess that she would have exchanged with the poorest woman wedded to an honest man. * *.

Unto Procula was given a noble service, to stand in the shadow and be her husband's saviour. No one, until the end of all things, will ever know what men have owed to women of spiritual instincts and faithful hearts. The man has played his part in the open, amid the public praise or blame, and few guess how he was either inspired or restrained by a woman. Behind St. John was his mother Salome, behind Pilate was his wife Procula. We know what good one man did; we do not know who moved him. We know what evil another man did; we do not know what evil a woman hindered. But we do know that in the great event and moral crisis of Pilate's life Procula pleaded for righteousness and Christ and almost had her way.

Procula failed that day before the force of circumstances and Pilate's lean heart, and it doubtless seemed to her as if her cup of mortification were full when her husband and a Roman Governor sent Jesus of Nazareth to the cross. The guilt was hers, too, for she was his wife, and she would share the punishment which was sure to come. She accepted her lot, and when Pilate reaped what he had sown Procula went into exile with him. As she had been his best adviser in the days of his power, so this gentle and honorable woman would be his one comforter in the days of his adversity. It pleases one to believe that the evangelist of Pilate's home spake not in vain at last, and that Jesus' prayer for His murderers covered Pontius Pilate. One day the trial of that spring morning in Jerusalem will be repeated, with a certain transposition of judge and prisoner. Then Pilate was on the judgment seat and Jesus was at the bar; now Christ is on the throne of His glory and Pilate awaits sentence. Procula alone of the three has the same honourable place. Once she interceded with her husband for Jesus when His people called for His death and His friends were silent through fear. Again she pleads, but now it is for her repentant husband, and it is with Him who has all power in heaven and earth; and though she failed with Pilate for Jesus, she will surely succeed with Christ for Pilate, and unto her, as to many another life-long martyr, will be given for a recompense of reward her husband's soul.—*Ian Maclaren, in Companions of the Sorrowful Way.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE FOUR KINGDOMS.

THE Gentile governments named in the Bible on the prophetic line are four—Babylon, Medo-Persia, Grecia, and Rome—and the 2520 years is their duration in relation to Israel. (All these existed before these "times" began, but they are recognized in prophecy only from the time they in turn became the leading powers of the known world, and the masters of God's people.) In the second chapter of Daniel's prophecy, these powers are symbolized by the image of a great man, having a head of gold, breast and arms of silver, belly and sides of brass, legs of iron and feet of iron and clay. This was Nebuchadnezzar's vision—human government from the view-point of a great monarch. But it ran down from gold to clay. In the seventh chapter Daniel records his own vision of the governments on this line, from the view-point of his suffering people, and they appeared to him as four great wild and savage beasts—a lion, a bear, a leopard, and a fourth one so terrible that he could not name it. This was the Roman Empire. When John, in the Isle of Patmos, had his vision, the other three beasts had passed their time as leading powers, and Rome was master of the world; and this beast which Daniel did not name, John called the devil.—Rev. xii. 3–9. (To understand the Book of Revelation it seems necessary to take this fact into account.) Does this prove that there is no real devil? No; it rather proves the opposite, as the others being called a lion, a bear, and a leopard proves the existence of these beasts. The names given to the four governments indicate their character. The Roman Empire is the beast of Revelation, and it has been the strongest and clearest manifestation of the devil in government that the world has known. It tried to kill Christ when he was a babe. It finally crucified the Lord of glory. It destroyed Jerusalem. In both Pagan and Papal forms it has been the the cruel persecutor of both Jews and Christians.

The "seven times," or 2520 years, of Gentile times from B. C. 606 to A. D. 1915, is the length of the

image of Daniel ii., or the duration of the reign of the four beasts of Daniel vii.—both the image and the beasts symbolizing the four great governments in their relation to God's suffering people, both Jewish and Christian. The seventy years during which Jerusalem was desolate, (from the eleventh year of Zedekiah to the first year of Cyrus,—2. Chron. xxxvi. 11-23) "until the land had enjoyed her sabbaths," is the only portion of the "Bible Chronology" needed in this argument, and it has no complications. The first year of Cyrus is fixed at B. C. 536 by Astronomy. Adding the 70 to B. C. 536 gives the date where the desolation began—B. C. 606,—at the end of the reign of Zedekiah, the last king on David's throne.

God had a kingdom on the earth —a type of the kingdom of Christ. During the reign of the judges—a period of 450 years from the division of the land of Canaan among the tribes of Israel until Samuel, the last judge—God himself was their King, and the throne was invisible. That was the best kind of government — the best Republic, and the best Socialism—the world has known. Under that system faithfulness was duly rewarded and thrift encouraged; but because the land could not be sold forever, and because of the restoration each jubilee year, the modern extremes of riches and poverty were not possible. Besides, they were not allowed to take interest of one who had to borrow, nor in any way to oppress the unfortunate.—See Leviticus xxv. Bond-servants were made to serve only six years. Exod. xxi. 2.

When the people desired a king like the other nations, the prophet Samuel was displeased, thinking it was rejecting him. But the Lord said unto him: "Hearken to the people * * for they have not rejected thee, but they have rejected ME that I should not reign over them." Here was the kingdom of God ruling on the earth while the throne and the King were both invisible. This was the original and true Theocratic kingdom; yet the judges were chosen by the people and for the people.—Deut. i. 9-18. Samuel was to protest and show them the oppression that would come to them by the desired change, but to grant them their wish.—See 1. Sam. viii. Perhaps the people did not know that they were rejecting God as their King. But they wanted a king and a throne that they could see, and the Lord gave them the desire of their hearts with all its necessary consequences.

For 513 years they had kings, of which Saul was the first and Zedekiah the last. David was their second king and Solomon the third. Their throne was called "the throne of the Lord."—1. Chron. xxix. 23. David and his throne were but visible types of the Lord and his throne, as Isaac (called the Seed) was a type of Christ, the true Seed. The typical kingdom of the Lord was gradually subdued by Babylon, but only from the time of the complete subjugation (at B. C. 606) was Babylon called the "head of gold," or the first of "the four beasts."—Dan. ii. and vii.

This first world power, as the

head of gold, or first beast, lasted, or ruled over God's people, for seventy years, or "until the reign of the kingdom of Persia," or "the first year of Cyrus," "to fulfill the word of the Lord."—2. Chron. xxxvi. 17-23; Ezra i. 1, 2. Here began the "silver" section of the image or the second beast of the four —what is called the Medo-Persian power. Israel was subject to this power until about B. C. 329, or a little over two centuries; and then came under the dominion of Grecia —the "brass" section of the image, or the third beast—until about B. C. 31, when Rome (in the "iron" form) became the master of the known world.

Not much is said in the prophecy about the history of the second and third beasts, but a glimpse of the changes from Babylon to Rome may be seen in Daniel viii. to xi. The history of the fourth (the Roman) power is of the greatest interest. In the interpretation of the image of Nebuchadnezzar's dream, Daniel gives but few facts concerning the first three. Two verses (ii. 37, 38) are devoted to Babylon, showing its universal dominion, and naming it the "head of gold." Only one verse (39) is given to Medo-Persia and Grecia, showing the decline, as from gold to silver and from silver to brass. But quite a number of verses are devoted to Rome—"the fourth kingdom," — giving several details. "Strong as iron!" "As iron shall it break in pieces and bruise."—Ver. 40. From B. C. 31 until divided in the fifth century, Rome ruled as with a rod of iron. It was Pagan in its religion, and cruel in its persecution of both Jews and Christians. Nero is a historic type of its spirit. Slavery, sensuality and recklessness of human life were prominent among the characteristics of that time. Slaves, Jews and Christians were tortured and burned for the entertainment of the people. But a change came. Light increased. The Christian religion showed its power. Though far from perfect in its manifestation, it was better than Paganism. There was a strong temptation on the part of Christians to seek favor with the civil rulers, and no wonder it appeared a great triumph when the Emperor Constantine professed faith in Christ. The progress of the people brought the "clay" element into the government, and the Empire had its "Decline and Fall." It was divided, as represented by the feet and toes, which were part of clay and part of iron, giving the government the mixture of strength and weakness,—"partly strong and partly brittle." This divided state has been ever since the days of the Gothic kings, which preceded the supreme rule of the Papacy. The wars which weakened the state, the union of the Romans with the conquered nations, and the subversion of the Empire by the Goths, Vandals, and other barbarians, are well denoted by the mixing of iron and clay. The coming in of the influence of the church, making things partly secular and partly ecclesiastical, and the general modification of the idea of "the divine right of kings," may be represented by "mingling with the seed of men," so that they should "not cleave one to another, even as iron is not mixed with clay."—Vs.

41-43. Yet this fourth kingdom continues to be recognized in prophecy as existing in the "toes," or kingdoms into which Rome was divided, until they are smitten and destroyed by the kingdom of God. This wonderful change is clearly expressed in the words: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Ver. 44.

"In the days of" what kings? This setting up of the kingdom of God, even allowing that it was at the first advent, was not in the days of the four great kindoms—Babylon, Medo-Persia, Grecia and Rome,—because three of those had passed before Christ was born. "These kings" evidently are the ten into which Rome was divided. The stone—representing the kingdom of God—was to smite the image, not on the legs of iron, but on "his feet that were of iron and clay, and break them to pieces."—Ver. 34. Then the whole image was to be "broken to pieces together," and removed as the chaff, that no place was found for them. Then the stone is to become a great mountain and fill the earth.--Vs. 35, 45. It is therefore evident that the kingdom of God was not "set up" (or put in power) at the first advent, for that was *before* "the days of these kings;" and it is equally clear that the kingdom of God is not to be set up "on the new earth," for that would be *after* "the days of these kings." It is to be set up "in the days" of the ten kings of divided Rome, and *it*—not a literal stone nor a literal fire, but the kingdom of God—is the power to break and consume all these kingdoms.

This destruction of these human kingdoms or governments is a very different thing from the annihilation of all the people. In each successive step from the suspension of of God's typical kingdom to the establishment of the real kingdom of God, the people pass from under one government to another. The people who have been ruled by the proud monarchs of the old "earth" are to be ruled and blessed by the kingdom of God.

Is it not possible that many of us are still giving the image of Daniel ii. and the four beasts of Daniel vii. an application broader than the prophecy will bear? The "earth" as now known is different from the "earth" of the olden times. Can anyone be sure that the destruction of the four great monarchial powers of Europe and Asia means the destruction of all human governments as they exist today? Be that as it may, it is evident that all nations are to be brought under the benign influence of the reign of Christ.

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THE FOURTH KINGDOM.

WE have seen in Daniel ii. that the history of the fourth kingdom (the Roman) is made the most prominent. This is apparent also in Daniel vii., where his own vision is given. In it he saw the four great beasts (kingdoms) come up from the sea.—Ver. 4. He saw the cause too—the strife of the winds or powers of heaven (the ruling powers) on the great restless sea of humanity. He gives a very brief outline of the facts concerning the first three. The first was like a lion—a noble wild animal—with eagle's wings. These wings denoted the rapidity and vigor of its movements. But after a time its wings were plucked. After the death of Nebuchadnezzar, his kingdom made no more conquests, and some of the subjected nations revolted. The mildness of its later sway is expressed by the statement that it "stood on the feet as a man, and a man's heart was given to it." This made it an easy prey to the Medo-Persian kingdom.

The emblem of this second power was a bear, less noble and more savage than a lion. "It raised itself on one side," extending its conquests almost wholly to the west; or "It raised up one dominion," (margin), that is, the two—the Medes and the Persians—formed one kingdom. The "three ribs in its mouth" may mean the kingdoms of Babylon, Lydia and Egypt, which it conquered and oppressed. And their success prompted them to "devour much flesh," that is, to seek greater conquests.

Then followed the third beast, like a leopard, having four wings, and (afterward) four heads. This was the Grecian or Macedonian Empire. Alexander the great raised it on the ruins of the Persian monarchy. Its speedy conquests were represented by the "four wings of a fowl." After Alexander's death, the Empire was divided between four of his generals into four parts—Egypt, Syria, Macedonia, and Thrace—making the "four heads." These held the dominion until it was gradually reduced by the Romans.

Only one verse is given to the description of each of those three beasts or kingdoms, but the remainder of the chapter is largely devoted to the fourth, which evidently is the Roman Empire. "Dreadful and terrible, and exceedingly strong!" "Great iron teeth!" is its description. "It devoured and brake in pieces, and stamped the residue with its feet." What a terrible career! "It was diverse from [worse than] all the beasts that were before it." And it had ten horns. No wonder that Daniel could find no name for it among the wild beasts, or that John afterward called it the devil.

Some have applied this symbol to the successors of Alexander, and claimed that Antiochus Epiphanes was the "other little horn." But none of these were more powerful and dreadful than Alexander or his predecessors had been. Nor did the ten horns (divisions) appear at that time. The "other little horn" was not one of the ten, but it came among them, and plucked up three of them. Besides, the fourth beast in various forms was to exist till the final establishment of the kingdom of God.

This fourth beast with its "iron

teeth," accords with the "legs and feet of iron" of the image of Daniel ii.; and the "ten horns" accord with the "ten toes" of that image. The Roman Empire was to be divided (Dan. ii. 41), and it was so. These divisions are reckoned up in different ways by different writers, and they may have varied at times, but it seems clear that the principal kingdoms of Europe sprang from and comprise them. They have been known as the ten western kingdoms. The list said to have been given by one Catholic leader, showing those which had formerly sustained the Church and afterward turned against her, is as follows: France, Germany, Austria, Switzerland, England, Spain, Portugal, Lombardy, Romania and Ravenna.

While Daniel was considering these ten horns (ruling powers), he saw "another little horn" coming up among them, and it plucked up three of the ten, and it had "eyes" like those of a man, and "a mouth speaking great things." This seems to refer to the Papacy itself, which became a civil power, and plucked up Lombardy, Romania and Ravenna, the three divisions of Italy, as a sign of which "temporal power" or sovereignty the Pope wears a tiara, or triple crown. This power, according to the vision and its explanation, was to continue until the dominion is given to Christ.

Daniel, after seeing the rise of this power having "eyes" and a "mouth," looked on through the long period of its supremacy, until the Ancient of Days did sit in judgment on that power; and one like the Son of man came to the Ancient of Days to receive the kingdom at his hands, (an event due before the return of Christ, see Luke xix. 12-15); and the dominion (taken from the other power) was given to Him, that all nations should serve and obey Him; and the prophet saw even till the beast was slain and his body destroyed in the burning flame.—Vs. 9-14.

Daniel was troubled about the vision and asked for an explanation, and it was given. First it was the barest outline, showing that the four beasts were four great successive kingdoms (or monarchial powers) reaching to the time when the everlasting kingdom of God shall succeed them. This accords with what we saw in Daniel ii. But Daniel was not satisfied with the brief outline. Yet he asked for nothing more about the three first beasts, but says: "I would know the truth of the *fourth* beast, * * and of the ten horns, * * and of the other which came up, before whom three fell, even the horn that had eyes, and a mouth that spake very great things."—Vs. 17-20. This he saw was the horn that made war on the saints, and prevailed until the Ancient of Days sat in judgment on it, and the tables began to turn, and the time came that the saints had the power.—Vs. 21, 22. This was a part of the vision, and the explanation follows.

The fourth beast is the fourth kingdom—Rome. The ten horns are the ten divisions of the Empire—already named. The other little horn, that rooted up three, the seeing, speaking and persecuting horn, was the Papacy—the union of the Church and the State. Its power over the saints, to wear them out,

and over times and laws, were given to it, and to last three-and-a-half times, (half of seven times), or 1260 years—from about A. D. 538 to A. D. 1798. Then God would sit in judgment on that power, give the dominion to Christ, "to consume and destroy it [the Papal power] unto the end," and finally the saints (of all ages and of all churches) will be joined to Christ and share in the government of the world.—Vs. 23-27.

Without dogmatism, and without malice toward any, we have told how the angel's explanation looks to us in the light of prophecy and fulfillment. Probably the Catholic church was no worse than any other church would have been in their circumstances, in the light of that time, and with their opportunity of power. Even in the advanced light and civilization of our day, it would not be safe for heretics if any of the churches had supreme civil power. And however much any church may desire such power, it appears evident in the light of prophecy and the world's progress, that no church will obtain it. The "end" of the "temporal" or civil power of the Church of Rome was reached in 1870, when Victor Immanuel with his army took possession of Rome. The other phase of her power, so far as it is not right, like all other religious error, will be "consumed by the spirit of the Lord's mouth [the spirit or true meaning of his word], and destroyed by the brightness of his coming [the manifestation or out-shining of his presence.] 2. Thess. ii. 8.

Not only will all corrupt church power be done away, but the beast itself (with which the church was united) is to be slain and his body given to the burning flame. Some, of course, think of this as a literal fire to burn up the world's inhabitants. But we should remember that these beasts all represent governments of the old world, which as oppressive powers are to be destroyed. A government could not be broken with a literal stone nor burned with a literal fire. Daniel ii. 44 shows that God's kingdom itself is to break and consume these kingdoms. "Our God is a consuming fire." This kind of fire will be a blessing wherever it goes. In Zephaniah iii. 8, 9 we are told that the Lord will burn up the kingdoms and give the people a pure language that they may serve him with one consent. This accords with the angel's explanation in Daniel vii. 27, where he gives the sequel to the destruction of the fourth beast. He says the kingdom under the whole heaven shall be given to the people of God, and that all dominions (rulers) shall serve and obey him. In verse 14 it is shown that all people, nations and languages (instead of being destroyed) shall serve the Lord. This is a much better hope than the traditional one that the people, so long oppressed by human misrule, are, at the Lord's coming, to be consigned to hopeless woe or endless death. The destruction of the oppressive powers is to be followed by the blessing of the people with a state of righteousness and peace.

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CONTENTS.

THE FOUR KINGDOMS	353
THE FOURTH KINGDOM	357
EDITORIAL ITEMS	360
EDITOR'S APPOINTMENTS	360
NOTES ON SUNDAY-SCHOOL LESSONS	
The Rich Young Ruler, (Dec. 2)	361
Bartimeus Healed, (Dec. 9)	362
SIX GOOD OFFERS	364
WORLD'S HOPE MISSION FUND	364
THE MYSTERY OF INIQUITY	365
ONE MORE NUMBER	368

EDITOR'S APPOINTMENTS.

Dec. 1, and 2, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 9., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Dec. 10, and 12, Chicago, Ill., 6006 Green St. 7:30 p. m. Dec. 11, Chicago, Ill., 369 Cortland St. 7:30 p. m. Dec. 13, Chicago, Ill., 278 N. May St., 7:30 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Rich Young Ruler.—Matt. xix. 16-26.

(Lesson for Dec. 2.)

GOLDEN TEXT.—Children, how hard is it for them that trust in riches to enter into the kingdom of God.—Mark x. 24.

Parallels.—Mark x. 17-31; Luke xviii. 18-30.

INTRODUCTION.—This lesson was given very near the end of Jesus' earthly ministry, on his last journey to Jerusalem. It is worth while to compare the parallels. Matthew, Mark and Luke all say the man who came to Jesus was rich. Only Matthew says he was a young man. And only Luke says he was a ruler. The writers do not contradict by each not recording all the facts. By comparing these Scriptures we learn that this man was a "Rich young ruler." The principles involved in this lesson are similar to those in "The Good Samaritan,"—the lesson for September 9.

I. QUESTION CONCERNING ETERNAL LIFE.—Ver. 16. One came to Jesus. We have seen that he was rich, young, and a ruler—probably a ruler in the synagogue—an honored and leading man among the Jews. He had a religious training and was acquainted with the law of Moses. Mark implies that he had a lovable disposition, for Jesus was drawn toward him in love. He appears to have been moral, candid, courageous, earnest and ambitious. Hence his question. He wanted eternal life. He wanted to *merit* it, and desired Jesus to tell him by what *good* act this might be secured. It is evident that he had some knowledge of Jesus' teachings and miracles. He came running—showing his earnestness. He knelt before Jesus—an act of homage, not due to a mere man. He called Jesus "*Good* Master," (Teacher.) This was out of the ordinary—even toward the greatest rabbis.

II. A PRELIMINARY REMARK.—Ver. 17. The unusual form of the young man's address suggested Jesus' question, "Why callest thou *me* good?" and his remark, "There is none good but one, that is, God." The R. V. makes the question, "Why askest thou me concerning that which is good?"—that is, the good thing he should do; but this does not seem to agree with his own reply. There are two views of Jesus' question: either he reproved the man for calling him good—that is, God; or he was asking him if he really believed what his question implied. "Do you, by calling me good, come to me as a divine teacher? Are you really sincere?"

III. JESUS ANSWERS THE QUESTION. Vs. 17-19. "If thou wilt enter into life [the eternal life] keep the commandments." The young man asks, "Which?" He knew the commandments given by Moses—the ten and the two great commandments—and he probable was aware that none of these had any promise of eternal life attached to them. This idea of eternal life was new, and he perhaps thought Jesus had also some new commandments in mind. But Jesus only quoted the old—the manward side of the ten and the two. This shows that "Thou shalt love thy neighbor,"—the second of the two great commandments—is not merely the summing up of the manward side of the ten. To *love* the neighbor is greater than merely to *do* or *not* to *do*. These commands were a means by which the young man might test himself.

Are we to understand Jesus as teaching that the way to secure eternal life is by keeping the law? Or was he using the law as a test to prove man's inability to *merit* eternal life? If the first (as seems plausible on the face of this lesson), then Paul contradicts Jesus, for he says eternal life is *not* by the law, but is God's *gift* through Jesus Christ, and that he was sent to do what the law could *not* do, because of the weakness or inability of man.—Rom. iii. 20; vi. 23; viii. 3. But if Jesus used the law to prove man's weakness, then Paul

and Jesus are in perfect accord.—Rom. iii. 19-28; iv. 3-6; Gal. iii. 21. Eternal life or salvation is through faith and by promise, and the promise was given long before the law.—Gal. iii. 9-18. The law was added for a teaching purpose till Christ should come.—Vs. 19-26. And yet faith does not make void the law.—Rom. iii. 31. Men are not saved *by* obedience, but *to* obedience.

IV. THE RULER'S ESTIMATE OF HIMSELF.—Ver 20. "All these have I kept." He really thought he had successfully kept the law. No doubt he had lived what men would call a good moral life. He had no real sense of sin. Like all natural or unregenerate men, he had a superficial sense of the law, and therefore had a very good opinion of himself. His question, "What lack I yet?" implies a lack of knowledge of his own imperfection.

V. WHAT WAS LACKING.—Ver. 21. Jesus looked at him earnestly and loved him, and (according to Mark) said: "One thing thou lackest." If he had not failed in the others, he surely had not loved his neighbor as himself. To be perfect, Jesus said he must sell all he had and give to the needy, and become his follower. Jesus knew how to test the man. How could he love others as well as himself and not give to the poor? To follow Christ would have brought him into a position of self-denial, great usefulness, and blessed reward.

VI. THE REFUSAL.—Ver. 22. Hearing these words of Jesus, the young man was disappointed, and turned sorrowfully away. He wanted eternal life, but he loved his earthly riches more. His heart was with his treasure. And he lost more than he kept.

No natural man would yield to such a high requirement. Eternal life is never obtained that way. God *gives* eternal life in its incipient degree—the begetting of the Spirit—and then it is a thing of growth. Man must have eternal life and grow to perfection before he can love God with *all* his powers, and love others as himself, or be wholly unselfish. When man is in the process, there is a warfare between the flesh and the spirit—the old nature and the new.—Rom. vii. When God's will is done in the earth as it is in heaven, will anyone withhold what others need? It is more blessed to give than to receive. The ideal is not merely to *love* the neighbor, but to *be* a neighbor. "Go, and do thou likewise."—Luke x. 37.

VII. THE LESSON.—Vs. 23-26. The rich young man was an object-lesson to the disciples. Jesus said to them: "It is hard [difficult] for a rich man to enter the kingdom of heaven," that is, to come into full fellowship with the love and law of Christ. Such ones feel that they have too much to give up. They are liable to trust in riches. They find it difficult to yield to humble service. Their associations are not easily given up. Sometimes their method of business and gain has been dishonest—oppressive even when legal.

The illustration of the camel and the needle's eye suggested not mere difficulty, but impossibility; and as the unsuccessful in the struggle of life have much the same spirit as the successful, the disciples asked: "Who then can be saved?" or, How then can *anyone* be saved? And Jesus gave the comforting assurance that what is impossible from a human point of view, is not impossible with God. He can renew and transform the most selfish, and in due time and by the use of all necessary means, reconcile all unto himself.

Bartimeus Healed.—Mark x. 46-52.

(Lesson for Dec. 9.)

GOLDEN TEXT.—Lord, that I might receive my sight.—Mark x. 51.

Parallels.—Matt. xx. 29-34; Luke xviii. 35-43.

INTRODUCTION.—The time of this lesson was soon after the preceding one—near to the last week of Jesus'

earthly life. Though coming near to the end, almost in the shadow of the cross, Jesus did not forget to sympathize with the suffering, or to help the needy. There are recorded several other miracles for the blind—three at Capernaum (Matt. ix. 27–31; xii. 22, 23); a man born blind (John ix.); and one at Bethsaida (Mark viii. 22–26). Opening the eyes of the blind was one of the proofs of the Messiahship of Jesus.—Matt. xi. 5. This kind of miracle is also a parable of one phase of the higher salvation—the removal of spiritual blindness. It illustrates the truth that Jesus is the *Light* of the world, as raising the dead illustrates the truth that he is the *Life*-giver. The two things are not the same thing, though in some sense closely related. The dead man could not ask for life, but the blind man could ask for sight, or light. This difference is often overlooked. A man must have some degree of spiritual life before he can know or care or ask for spiritual light.

I. JESUS ON HIS WAY TO JERUSALEM.—Ver. 46. After the conversation with the rich young ruler, Jesus proceeded on his journey: and he spoke words of great promise in view of their self-denial. This was followed by the parable of the laborers in the vineyard. On this journey Jesus told his disciples of his impending death, and also of his resurrection, but they did not understand. They were still looking for a new earthly kingdom, hence the request of the mother of James and John that they might have the positions of greatest honor. Great crowds were with Jesus, on their way to attend the passover. Next we see him at Jericho where the blind man met him.

II. THE BLIND BEGGAR.—Ver. 46. In the vicinity of Jericho—an important city fifteen or twenty miles northeast of Jerusalem—a blind man, Bartimeus, (the name meaning Son of Timeus), sat by the wayside begging, when Jesus and the multitude were passing by. Blindness is very common in the East. In those days blind people were very dependent, as there was almost nothing they could do to earn a living.

Matthew says there were two blind men. Mark speaks only of one. He does not contradict Matthew, as he does not say there was only one. This difference shows that there was no collusion between the writers, nor any mere copying of one from the other. Mark probably knew this one, as he called him by name. What he told was true, but Matthew told more truth.

III. THE BLIND MAN PRAYS.—V. 47. When the blind man heard the noise of the multitude (Luke xix. 37), he asked what it meant; and being told that Jesus of Nazareth was passing by, (Luke xviii. 35, 37) he began to cry aloud for mercy. He had heard of Jesus before, and believed in his Messiahship, and in his power to heal. Hence he cried out: "Jesus, thou Son of David, have mercy on *me*." His prayer was personal. He felt his need, and that his opportunity had come. Being a believer, he was not dead, nor a type of one dead in sin. If so, he could not have felt his need nor prayed for mercy.

IV. HE PERSEVERES IN SPITE OF OPPOSITION.—Ver. 48. "Many"—in the crowd, probably not the disciples—"rebuked him"—censured him severely, telling him to "hold his peace," or, (not very politely) to stop his noise. To think that a blind beggar should presume to secure the attention of the King of Israel going to Jerusalem (as they thought) to assume his throne and deliver the nation! Just so now some say: "The Lord is too great to heed our small affairs." But this man of faith would not be restrained. The very hindrances enthused him. "He cried the more." So it always is with a truly believing one.

V. THE PRAYER ANSWERED.—Vs. 49–52. Jesus heard and stopped. Such

prayer prevails. Whatever others might do, Jesus' heart responds to the call for help. He cared less for processions than to meet people's need. As then, so now. He said: "Call him." And those who had been hindering, now called him, saying, "Be of good cheer; rise, he calleth thee." They now knew the blind man would see. What a joy to carry goodnews to others! What a blessing to be called of Jesus!

The man at once cast off his mantle, as something that would hinder him, and rose—sprang up, R. V.—and came to Jesus. He was in dead earnest, and would not be delayed. Casting away his garment was another proof of his faith. There was no hesitation. The crowd now helped him to Jesus.

Jesus asked him, "What wilt thou that I should do unto thee?" Jesus knew, but he wanted the man to be definite, for his own and others' good. He had asked for mercy; now he asks for eye-sight. This meant much more to follow. Jesus honored his faith, touched his eyes (Matt. xx. 34), as a means of imparting the power, and to show that the healing came from him, and said: "Go thy way, thy faith hath made thee whole." He could now *go* without a guide, and using his new power, he followed Jesus. Unbidden, he followed. Love ever leads men to follow Jesus.

What a blessing to be able to see! We can hardly imagine the joy and pleasure of the man whose natural eyes were opened. Do we not know what it means, and what a joy it brings, to have the eyes of our understanding opened to see our Father's love and ways? "Still there's more to follow." It seems clear that this man illustrates not the dead sinner coming to life, but, rather, the quickened sinner coming into clear light, and also the growing experience of the man of faith.

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—EDITOR.

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THE MYSTERY OF INIQUITY.

"For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—1. Thess. ii. 7-10.

WHAT is a mystery? It is a reality known in the spiritual world as manifestation. The mysteries of the natural world are known by phenomena. But neither in the spiritual nor in the natural world do men know or comprehend these mysteries. Only perfect spiritual beings comprehend and know all things. Electricity is a mystery in nature. Men know about electricity, but no man knows or comprehends electricity. A hundred years ago, the world was dead to electricity. In the same way the world is dead to the spiritual world, and to the spiritual beings that compass them. While at the same time, these spiritual beings are having to do with all that is done by the world, entering into them in their thinking, and the result of this thinking is what the world does; even as electricity enters into all beings, though no one is aware of it.

Jesus Christ knew all things perfectly, for the best of reasons. John i. 3,—"All things were made by him, and without him was not anything made that was made." John i. 10,—"He was in the world, and the world was made by him, and the world knew him not." Col. i. 16—"For by him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by him and for him." John iii. 16,—He is "the only begotten Son of God." Rev. iii. 14,—"Thus saith the Amen, the faithful and true witness, the beginning of the creation of God." Col. i. 15,—"Who is the image of the invisible God, the firstborn of every creature."

These Scriptures reveal that Jesus Christ is the only begotten Son of God; that he is the beginning of the creation of God; that he is the first born of every creature. And because this is true, God the Father could, through, by and for his Son, create all things. Then it follows, as inevitably as effect follows cause, that the Son knows perfectly all that he has created. To him there are no secrets, or mysteries.

The spiritual world and spiritual beings are unknown and as invisible and unreal to the natural mind as though they had no existence.—1. Cor. ii. 14. Jesus, by his teaching, and through those he has called to reveal the spiritual, shows us who believe in him concerning the mystery of his kingdom, and also concerning the mystery of the kingdom of darkness. The fullest revelation that he gave in his own teaching is found in the eighth chapter of John's gospel, commencing with the thirty-first verse. This revelation was made in the temple at Jerusalem during the passover at the close of the second year of his ministry.

We read that as Jesus was teaching, many believed on him. Then he said to them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This to those in unbelief (the orthodox Pharisees) was foolishness, and they said to him, "We were never in bondage to any man: how sayest thou, Ye shall be made free?" They could see nothing that was spiritual, and even in the natural they claimed what was false. They were in bondage in Egypt and Babylon, and the hated Romans ruled them, while they claimed to be free. But Jesus answered, "Truly, truly I say unto you, whosoever commits sin is the servant of sin."

Where there is service rendered there is a master served. I see some commentators define sin as though it was man's evil propensities, desires, thoughts, tempers, etc. Isaiah viii. 20,—"To the law and the testimony," if

they agree not with these it is because there is no light in them on this subject. Rom. vi. 16,—"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey, whether of sin unto death, or of obedience unto righteousness." This teaches that yielding to sin is yielding to him, a person, the Devil, and yielding obedience is yielding to him, a person, God. Rom. vi. 17 shows that it was a good thing that these had been the servants of sin. Verse 18 shows that they were freed from their master (sin) and became the servant of another master (righteousness). Verse 23 says, "For the wages of sin is death; but the gift of God [righteousness] is life."

No one can say that sin is not the cause of death, for death is the wages of sin. Who has the power of death? See Heb. ii. 14,—"Christ through his death destroyed him who had the power of death, that is, the devil." Jesus had said whosoever commits sin is the servant of sin. Were these men that claimed to be free, sinners? All men are sinners. Then I conclude that all will see that these were the servants of sin, for the reason that Jesus gave.

Jesus said to them, "I know that ye are Abraham's seed; but ye seek to kill me. I speak the things I have seen with my Father; and ye do that which ye have seen with your father." Now they claim God as their Father. Jesus answered, "If God were your Father, ye would love me: for I came from God and I came because he sent me. Why do you not understand my speech?" No answer from these free moral agents! Jesus answered his own question, "Even because ye cannot hear my word."

This is a very important statement. We must measure its importance, and what it reveals, by the authority back of it. Jesus was teaching of the spiritual. They were natural men, and as natural men, they could not hear or understand him, neither could they believe in him. It is absurd to say to the blind, physically or spiritually, You can see if you only try.

Jesus explains by what follows, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

How does man become the child of the devil? From his seed. Notice the little word *of*. The children of Abraham are the seed *of* Abraham. He that committeth sin is *of* the devil. 1. John iii. 8,—"Ye are *of* God, little children." 1. John iv. 4,—"Whosoever is born *of* God doth not commit sin." Why? "Because his seed remains in him." Thus the seed *of* which any being is begotten and born determines its nature and being. Matt. i. 18,—"She was found to be with child *of* the Holy Ghost." This explains the nature and being of Jesus. Hence it is that he was the Son of man and the Son of God. This would be plain to all, if all could see that seed fixes the nature and being of all things.

The fact that all men have committed sin and thereby have become the children of the devil, and another fact, that Christ has commenced the work of destroying the work of the devil, by casting out the devil, and in turn, man becomes the child of God, is a great mystery. Who can say the Scriptures do not teach it? Consider the case of Mary Magdalene in connection with what Mark tells us in the fifth chapter of his gospel. Jesus finds this man so entirely possessed and used by the devil, that even his speech was used by him. And consider the marvellous change Christ caused to take place, in this man. Here we see a child of the devil is changed by the word of Christ, to a child of God. And all this was done without the will or work of the

man. After this great work was done, Jesus required him to do, but not before. The law required to do, and live. The law of Christ is, Live, and then do.

Why was it that when Jesus came to his own, they did not receive him? Jesus gives the reason in John viii. 19: "Ye neither know me nor my Father." Can natural men receive anything spiritual? No, they cannot. Only those born again can receive the spiritual, and know God.—1. Cor. ii. 14. See also 1. John iv. 7,—"Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God."

Paul gives us a very clear revelation on the working of the mystery of iniquity. This he does not by man's wisdom, but by revelation. 1. Cor. ii. 10,—"But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." Gal. i. 11, 12,—"But I certify you, brethren, that the gospel which was preached by me is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

In his letter to the Romans, written twelve years or more after he was apprehended of Christ, and called to be the apostle to the Gentiles,—twenty-three years after the death and resurrection of Christ,—he gives the clearest and fullest revelation of the workings of the mystery of iniquity of any of his letters. He speaks of it as his personal experience. It is evident he does this as the representative of man. This is reasonable from what he says in the first six verses of this seventh chapter. Some contend that this experience was after he became a servant of Christ. This cannot be true, for he gave himself a living sacrifice, obediently, willingly, joyfully; and he did the things he willed to do, and did not do the evil things that he hated, after he was made free from the law of sin and death. And he says exultingly, "I am persuaded, that neither things present, nor things to come, nor life, nor death, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

I wish to call careful attention to the fact that the experience here given is in substance the same as the experience in the garden of Eden. Rom. vii. 7,—Here the knowledge of sin is by the law. In the garden, they knew the law of the garden. Ver. 8,—Here sin, using the commandment, worked in him all manner of evil. The serpent did the same thing; for by the tree was the knowledge of good and evil. Verse 9 shows that the relation to the law and their relation to the tree were alike. Both were alive before sin and the serpent came, and both were dead, after being deceived. Verse 10,—And that by which they were to live was found to be unto death. For sin, the serpent, perverting the commandment, deceived me, and by it killed me. Poison taken by mistake kills. Wherefore the law is holy, and the commandment is just and good. The tree of the knowledge of good and evil was good. Why then should they be the cause of evil to us? They were not the real cause, but the deceiver knew how to use that which was good, (if used lawfully) unlawfully, and by using good to produce evil. Verse 14,—For the law is spiritual, and only spiritual beings can keep it. And I am carnal, the bond servant. Verse 15,—"For what I do, I condemn; what I will to do, that I do not; but what I hate to do, that I do." Verse 17,—"Now then, it is not I that do the things I will not to do, neither is it I that do the things I hate to do."

Well, Paul, if it is not you that do these things, who is it that does them? He answers, "It is sin that dwells in me." Then some being has made you his home and rules the house. Verse 18,—"For I know that in me dwells no

good thing." How could there any good dwell in him, for sin had made his abode in him, and his willing to do any good was made of no avail by his master that dwelt in him. Ver. 19,—He repeats what he had said in verse 15. In verse 20 he repeats what he said in verse 17. I understand that his purpose in thus repeating is to show the importance of the statements. It is very important and agrees with the teaching of Christ, that man is the deceived victim of a power that first deceives him and then works his ruin. And this God permits. Rom. viii. 20, — "For the creature [man] was made subject to vanity [the tempter], not willingly, but by reason of him who has subjected the same [man] in hope." That the apostle means man is evident from what he says in verse 23: "The creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Why can man be tempted and led to yield to temptation? Some will say, "Because of depravity or inbred sin." I suppose by this they mean heredity. This will not do. Were Adam and Eve depraved? Why could the tempter lead them into sin? Simply because he could and did deceive them. Was Christ tempted? He was. Why was it that Satan could not lead him into committing sin? Simply because he could not deceive him. Devils know vastly more than men about the spiritual; but Christ's knowledge was far above and beyond the knowledge of devils.

These Scriptures reveal the work and workings of the mystery of iniquity, by which man is made subject to vanity (evil); and on account of this evil, God will be manifested to all intelligences, through the redemption of man from the kingdom of darkness and corruption, and translating him into the kingdom of God's dear Son, exalting him to be an heir of God, and joint-heir with Christ. Thus through temporal evil man is exalted far above the Adamic state; for the first man was of the earth, earthy; the second man is the Lord from heaven. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

G. D. DUNCAN.

[I like Bro. D's. spirit, but do not endorse all he says—chiefly concerning the personality of sin and the utter irresponsibility of man which is implied. Paul says, "Adam was not deceived."—1. Tim. ii. 14. "Prove [test] all things" by the Word.—EDITOR.]

ONE MORE NUMBER.

ANOTHER issue of the HOPE will complete the present volume, and evidently this work is to be continued. This year (like all presidential campaign years) has had its peculiar trials. Only standing here at the centre of our circle of subscribers can anyone realize how much such a general political excitement periodically affects our income. But some have remembered us; and we have not been without the Lord's blessing, and encouragement in our work. And now that the election is over, renewals and new subscriptions are beginning to come in. All HOPE readers ought to feel sure that the Lord will not leave the throne, whoever may be in the presidential chair. Our motto is: Let each one do what he thinks is right, then trust in God for the outcome. Though some think they have outgrown the need of the HOPE, we are abundantly assured that it is still meeting a felt want, and is opening the eyes of many to the better view of our Father and his plan. Let all interested ones do their best to help us, and do it promptly, and the work will not be hindered. Please renew at once, and remember that an extra dollar sends the HOPE for a year to two new subscribers.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 18., No. 24. ALMONT, MICH., DECEMBER 15, 1900. $1.00 a year.

LOCALITY OF THE KINGDOMS.

It seems important in the study of the prophecies to see that each of the four kingdoms—Babylon, Medo-Persia, Grecia and Rome—has its own individuality and territory, and that they all remain in existence until they are broken in pieces and removed by the kingdom of God. We have seen in a former article that they all existed before B. C. 606, where the "Times of the Gentiles" began, but that each is recognized in prophecy, as the first, second, third or fourth kingdom, only from the time they successively conquered the others and became supreme. But while they subdued the other kingdoms, they did not absorb or consume them:—each retained its own individuality.

This fact is shown in Daniel ii. 34, 35 where we learn that the "image" is still in existence when the "stone"—which represents God's kingdom at the time it is "set up"—smites "the image upon his feet that were of iron and clay." And "Then were the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

From this it is clear that while Medo-Persia conquered Babylon, it did not consume or destroy it; and the same is true of them all, they did not consume what they conquered. But it also shows that the kingdom of God (which is but like a "stone" at the time it is "set up" and smites the image on its feet) is to utterly destroy all these four great monarchies that have ruled over and oppressed God's people. "It shall break in pieces and consume all these kingdoms."—Dan. ii. 44. This is true, not only of the ten divisions of Rome, but of the whole image. This evidently means the undoing of all these governments represented by the image, and not the destruction of the people over whom they reigned. The destruction of slavery, or of the slave power, does not mean the

destruction of the people who had been slaves; it really means making them free.

The fact of the continued individuality of the conquered kingdoms, until the final destruction of all together, seems clear also from Daniel vii. 12, where it says: "As concerning the rest of the beasts, they had their dominion taken away, yet a prolonging in life was given them."—Margin. Though the Roman power subdued those eastern countries, which had been successively ruled by Babylon, Medo-Persia and Grecia, yet the Roman Empire proper was in the West.

On this subject Sir Isaac Newton says: "All the four beasts are still alive, though the dominion of the first three be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria and Egypt are the third beast. And those of Europe, on this side, are still the fourth beast. Seeing, therefore, the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast to the nations on this side of Greece, we are to look for all the four heads of the third beast on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side Greece: and, therefore, in the breaking up of the Greek Empire into four kingdoms, we include no part of Chaldea, or Media and Persia in these kingdoms, because they belong to the body of the first two beasts. Nor do we reckon the Greek Empire, seated at Constantinople, among the horns of the fourth beast, because it belongs to the body of the third."

This appears sound—in harmony both with the facts and Scripture. All the four beasts retain their individuality to the end, and are destroyed together. The "lion" did not become the "bear;" the "bear" did not become the "leopard;" and the "leopard" did not become the nondescript. Overlooking the distinct individuality and locality of each of the four beasts, has led some to look for five of the ten horns of the fourth beast on the Grecian territory. This view has been based on the fact that the image of Daniel ii. has two legs; and men have been pleased to call Constantinople "Eastern Rome," and have looked in the East for five of the ten toes. But this seems to be a wrong application. The prophecy does not intimate that the Roman Empire would be divided into two parts. "The legs of iron" represent a united empire, not a divided one. The two eyes, the two ears, and the ten fingers, of the image do not represent divisions. The two arms probably represent the double Empire in Medo-Persia, as the same is shown by the two sides of the bear, and the two horns of the goat.—Dan. ii., vii., and viii. But if the "legs of iron" represent Rome divided into two parts, why is such a division not mentioned elsewhere in either Daniel or Revelation? The idea of "Eastern Rome" and "Western Rome" seems without foundation. Evidently Rome alone is the capital of the fourth

empire, as all its seven heads have had their seat there. None of them has been located on the territory of any of the three preceding powers.

The fact that these four kingdoms have their own individuality and locality seems like a good reason for not giving them a world-wide application. There are governments of a very different character outside of their territory. Why should the destruction of these four be made to include the destruction of all governments, wherever located, or however good? May it not be safely said that, when the Lord takes to himself his great power and reigns, only what is not good—what is not for the well-being of the people—will be destroyed? Some governments may only need to be improved, while others must be destroyed. Perhaps no government yet has the true basis for improvement. If so, then all will be destroyed. The Lord's determination is that oppression must cease, and the people be blessed. What is in the way must be removed. If the elements of these doomed kingdoms exist elsewhere, they must be destroyed; but it seems clear that the destruction of these four kingdoms does not necessarily mean more than what is found in their territory.

It may well be observed that in the succession of kingdoms, each kingdom exists in the days of its predecessor and conquers its way to supremacy. Babylon existed as a kingdom in the days of the typical kingom of God, and conquering it and others, became the head of gold. Medo-Persia existed in the days of Babylon, and conquered it, and became supreme. Grecia was an organized kingdom in the days of Medo-Persia, and in its turn conquered its way to supremacy. Rome also existed in the days of Grecia, and won its way to universal power.

The same principle holds good concerning the kingdom of God. It is to be "set up" before the fall of the Roman power. Speaking of its divided state, represented by the "ten toes" and the "ten horns," which both in Daniel and Revelation are called "ten kings," the prophet says: "And *in the days* of these kings shall the God of heaven set up a kingdom, * * and it shall break in pieces and consume all these kingdoms; and it shall stand forever."—Dan. ii. 44. Then those who teach that God's kingdom was set up at Pentecost, (before Rome was divided) and those who teach that the world of nations shall be destroyed before the kingdom of God will be set up, must both be mistaken. The truth lies between those two extremes.

While it is true that the Jewish church represented the kingdom of God on the typical or fleshly plane, and that the Gospel church represents it on the antitypical or spiritual plane, still it has been in a disorganized condition ever since the end of Zedekiah's reign. The prophet Ezekiel refers to him as the "wicked prince of Israel," cast down because of iniquity, and adds: "Thus saith the Lord: Remove the diadem, take off the crown; * * I will overturn, overturn, overturn it [the kingdom]: and it shall be no more, until he come whose right it is; and I will give it him."—

Ezek. xxi. 25-27. This refers to Christ. That the kingdom was not due at the first advent, or at Pentecost, he himself made clear. When some thought the kingdom was about to appear, to correct the impression he spoke of himself as going into a far country "to receive for himself a kingdom, and to return."—Luke xix. 12. We saw in Daniel vii. that he does not receive the kingdom until the Ancient of Days sits in judgment on the great persecuting power of the gospel age. And after that the kingdom is to be "set up," that is, organized as a ruling power, "in the days" of the last phase of the Roman Empire, and then it will break and consume all these kingdoms.

The four kingdoms have all been earthly, but the kingdom of God which is to follow is a heavenly kingdom.—2. Tim. iv. 18. Does the word heavenly refer to its character, or its locality? Perhaps both. Should we not expect God's perfect kingdom to have a locality in keeping with its heavenly character? Should we expect it to be on the plane of the flesh, as when God's ancient people had rejected Him from being their King? In the time of the judges, the God-appointed earthly phase of government, their King and his throne were both invisible. If the ideal kingdom of God is to be invisible to mortals, we can readily see why "Except a man be born again—born of the Spirit—he cannot *see* the kingdom of God;"—why flesh and blood cannot *inherit* the kingdom; and why those in the light will not say, "Lo here, or lo there," "for the kingdom of God cometh not with observation." "The kingdoms of this world [all that are not destroyed] are to become the kingdoms of our Lord and of his Christ, [his anointed ones]," (Rev. xi. 15), and the kingdom of God (the heavenly kingdom) is to rule over all.—Ps. ciii. 19. It is necessary to distinguish between the heavenly kingdom of God, into which only immortals can enter, and the earthly kingdoms over which it will rule.

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FULLNESS OF THE GENTILES.

THERE is a great difference between "the fullness of the Gentiles" and "the times of the Gentiles," but this difference is overlooked by some. We have seen in a former article that "the times of the Gentiles" began at B. C. 606, and is the long period of "seven times," (Lev. xxvi.) 2520 years, during which Jerusalem is ruled over by her Gentile enemies. With all their ups and downs, Israel has never been free from the dominion of the Gentiles since B. C. 606, and Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24. Some think, because Jesus was speaking of the destruction of Jerusalem by the Romans in A. D. 70, that the times of the Gentiles began at that time; but there is nothing in that passage, nor any other Scripture, on which to base that inference. We know that all the four great monarchies of prophecy had ruled over Jerusalem and oppressed its people before the final destruction of the city and the scattering of the nation. And all that Jesus says on the subject is that this state of things would continue until the foretold "times" be completed. This view seems to accord with the facts of history thus far.

The expression "the fullness of the Gentiles" is found in Romans xi. 25, and relates to an entirely different subject. The nation of Israel, though politically under the dominion of the Gentiles from B. C. 606, still continued to be subjects of the covenanted favor until they rejected the Messiah, and just before his death, in the Spring of A. D. 33, they were cut off from that favor—their house left desolate.—Matt. xxiii. 38, 39. Of this cutting off or suspension of Israel, Paul writes in Romans xi., and he shows that in addition to the elect remnant of Israel, who constituted the nucleus of the church of the new dispensation, the Gentiles were called by the gospel to fill up the vacancy by the suspension of Israel as a nation. Because of this fact, the elect church of the present or gospel age is largely—almost wholly—made up of Gentiles; and this filling up is "the fullness of the Gentiles."

In verse 5, Paul shows that in his time there was an elect remnant of Israel. In verse 7, he shows that Israel as a nation had not obtained the desired favor, but that the elect remnant had obtained it, and that the rest (the nation) were blinded. In verse 11, he shows that through their fall salvation came to the Gentiles; and the following verses show that it is not a case of utter hopelessness for Israel. And in verse 25, as a lesson for Gentile Christians, he says: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." After which he says, "All Israel shall be saved."—Ver. 26; Isa. xlv. 17.

That he is not here speaking of the church as Israel is evident, because the language is addressed to the church, composed of Gentiles, and concerning Israel as a third party. In verse 26, he calls them

"ungodly Jacob." In verse 27, he says: "This [promise of salvation after the gospel church is filled full by the Gentiles] is my covenant unto *them* [Israel, not Gentile Christians] when I shall take away *their* sins." He makes this emphatic in verse 28: "As concerning the gospel, they [blinded Israel] are enemies for your sakes;" and yet "they are beloved for the fathers' sakes."

In verses 30-32, the apostle makes a statement which not only gives the assurance of future salvation for unbelieving Israel, but also shows that the Gentile or gospel church will have a part in the work of saving Israel: "For as ye [Gentile Christians] in time past have not believed God, yet have now obtained mercy through their unbelief: even so have these [Israel] also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them [Israel] all in unbelief, that he might have mercy upon all." No wonder the apostle rejoiced in the wonderful wisdom and fullness of God's plan of mercy for all, and calls upon the Gentile Christians, in view of these mercies of God, to present themselves a living and holy sacrifice, in the reasonable service of God.—xi. 33-xii. 1.

Now it appears evident that "the fullness of the Gentiles" does not mean all the Gentiles, or the world of nations, but the full number of the Gentiles converted to Christ in the gospel age, to fill full the gospel church. In Acts xv. 14-17 we learn that the object of the gospel being carried to the Gentiles in this age, is "to take out of them a people for his name,"—that is, the bride of Christ, who takes her Husband's name. In harmony with this plan are the words of the prophets: "After this [age of the suspension of Israel and the calling out of the church filled full by Gentiles] I [Christ] will return, and will build again the tabernacle of David [restore Israel] which is fallen down; and I will build again the ruins thereof, and I will set it up: [For what purpose?] That the residue of men might seek after the Lord, [even] *all* the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Israel was left desolate—suspended from national favor—at the end of the Jewish age. It seems that the elect remnant of Israel was separated, as the wheat from the chaff, during the thirty-seven years from A. D. 33 to A. D. 70. During this age of Israel's suspension, the required number (with the remnant of Israel) to constitute the full church, are taken out from among the Gentiles, and are called, not Israel, but, "the fullness of the Gentiles." This gospel church is the nation to which the kingdom (dominion taken from Israel) shall be given.—Matt. xxi. 43. They will constitute the heavenly kingdom, being joined (married) to Christ, to share his power and glory. They will reign with him. The age of the suspension of Israel being ended, and its work finished, Israel will again be built up, and the work of blessing *all* the nations will be done.

While "the times of the Gentiles" began long before the gospel age, it may be that "the fullness of the Gentiles" will be come in

when "the times of the Gentiles" close. Perhaps the last thirty-seven years of this long period will be used to get the last of the gospel wheat into the Lord's barn—a parallel to the period and work of the thirty-seven years ending at the destruction of Jerusalem. That was, at least, the period of Israel's fall: and this evidently is the period of Israel's rising again.—See "The Two Dispensations," in DAY DAWN.

The closing period of Gentile times is the dawn of the age of restitution, which follows the return of Christ.—Acts iii. 21. In the regeneration, the twelve apostle will sit on twelve thrones, judging (ruling in righteousness) the twelve tribes of Israel.—Matt. xix. 28. The kingdoms of this world shall be the Lord's, and all the faithful Christians (the elect remnant of Israel and "the fullness of the Gentiles,") will be with him in his heavenly kingdom, and according to their abilily, share with him in his glorious reign.

In this lesson we have a glimpse of God's great plan concerning Israel, the Church, and the nations; and the highest and the best motive for Christians to be faithful.

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WESTMINSTER CREED WINS BY ONE VOTE.

Moderator Cast the Deciding Ballot in New York Presbytery, Sealing the Creed's Fate.

WITH a majority of one vote, and that the vote of the moderator, the New York presbytery decided that the Westminster Confession, with its doctrine of predestination, was good enough to remain as the creed of the Presbyterian church. The number of votes cast was 142, of which 109 were recorded as votes of clergymen and 33 as votes of elders of the church. The action taken at the meeting was founded on an "overture" which had been sent out to all the presbyteries of this country by the general assembly of the Presbyterian church for the purpose of ascertaining the opinion of the various bodies of the church on the question of revision of the creed.

When the vote had been counted it was found that 71 favored revision and 71 opposed it. The rule governing the presbytery provides that in a case of a tie the moderator shall cast the deciding vote. Dr. Wiley had already voted in his individual capacity, and his vote had been recorded as against revision. The moderator then cast his vote with the ayes, the anti-revision carrying the day.—*Selected.*

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CONTENTS.

LOCALITY OF THE KINGDOMS	369
SIX GOOD OFFERS	372
FULLNESS OF THE GENTILES	373
WESTMINSTER CREED WINS BY ONE VOTE	375
EDITORIAL ITEMS	376
EDITOR'S APPOINTMENTS	376
NOTES ON SUNDAY-SCHOOL LESSONS	
Zaccheus the Publican, (Dec. 16)	377
The Birth of Jesus, (Dec. 23)	378
EXTRACTS FROM LETTERS,	
A Word from Bro. Chase	380
Sister Marin at Rest	381
The Mission Work	381
THE CLOSING YEAR	381
WORLD'S HOPE MISSION FUND	382
INDEX VOL. 17	383

EDITOR'S APPOINTMENTS.

Dec. 16. Open for special arrangements.

Dec. 23, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 29, and 30, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 6., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Jan. 7, and 9, Chicago, Ill., 6006 Green St. 7:30 p. m. Jan. 8, Chicago, Ill., 369 Cortland St. 7:30 p. m. Jan. 10, Chicago, Ill., 278 N. May St., 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Zaccheus, the Publican.—Luke xix. 1–10.

(Lesson for Dec. 16.)

GOLDEN TEXT.—The Son of man is come to seek and to save the lost.—Luke xix. 10.

INTRODUCTION.—This lesson gives us one of the last acts and teachings of Jesus on his last journey to Jerusalem—within a few days of his crucifixion. It is a good illustration of his spirit, and his mission as expressed in the Golden Text. It reminds us of his eating with publicans and sinners in the house of Matthew, the publican.—Luke v. 27–32. Also of the circumstances—the criticism of the Pharisees, because he received sinners and ate with them—which caused him to speak the parables of salvation in Luke xv. It suggests a difference between Zaccheus, who overcame the difficulties in the way of the rich, and the rich young ruler, who was overcome by them. It illustrates verses 23–26 of the lesson for December 2.

I. ZACCHEUS, THE SEEKER.—Vs. 1–5. Jesus had entered and was passing through Jericho. This city had been built up and beautified by Herod. It was a thriving place, and derived its wealth chiefly from the commerce from the towns east of the Jordan, which in order to reach Jerusalem and the coast had to pass through Jericho; and the duties, both export and import, as well as the imports on local produce, were collected in its custom house. The chief publicans—collectors of the revenue—had large opportunity to become wealthy.

Such was the position of Zaccheus—a chief of the publicans. Being a Jew (ver. 9) and collecting taxes for the Romans, he most likely was despised by the Jews. This business among the Romans was farmed out to men of wealth—usually Roman knights—who for a definite sum paid at once into the treasury, obtained the right of collecting the taxes in a province or city. These contractors let the actual work to sub-contractors or tax-collectors. Zaccheus was probably one of these, and as such had great oppurtunity to become rich. What he says of himself, in verse 8, implies that his gains were not all honest. Had he been innocent, such an "if" would not have been suggested. And yet, if all his gains had been dishonest, he could not have restored fourfold. He most likely was rich before he went into this business, and had to buy his position.

He was not only rich, but being so, was what the world counts successful. This no doubt was his ideal of success, or he would not have gone into this business. He was a high official, and therefore had considerable authority. Such men are often honored beyond what they really deserve. Being a Jew, he had some religious instruction in his youth, and his conscience probably troubled him somewhat. Though craving riches, they did not satisfy him. They do not often bring the comfort and satisfaction that people expect. Being a publican, he was a religious outcast, being regarded as a traitor to his nation. He must have known something of the teaching of Jesus, and of his spirit manifested toward publicans and other outcasts. He probably knew that Matthew had been a publican. These facts must have had a bearing on the man at this time.

II. ZACCHEUS WOULD KNOW MORE OF JESUS.—Ver. 3. "He sought [kept seeking or trying] to see Jesus." The crowd hindered him, because he was a very small man. Curiosity probably was one of his motives. Being dissatisfied with his life, he likely had desires for a better; and the method of Jesus toward the publicans had inspired him with hope of help.

III. HE OVERCOMES OBSTACLES.—Ver. 4. This was no doubt a business faculty of the man—a good quality, and very needful in a disciple of Jesus. He would not let his size nor the crowd

prevent him. Think of the immensity of the crowd, going to the feast of the Passover. Knowing the path, he ran ahead and climbed into a sycomore tree —a tree similar to the mulberry, which he could readily climb. There were no doubt many other obstacles, such as ridicule, business temptations, guilt, and old associates. But whatever they were, he rose above them all. Such determination deserves a reward.

IV. He Finds His Saviour.—Vs. 5-7. Jesus knew him and his condition, and rewarded him accordingly. Zaccheus no doubt got much more than he expected. Perhaps the crowd, or some in it, were ridiculing the man, but Jesus was his Friend. He calls him down, and offers at once to dine with him. This was extraordinary—a great honor. And Zaccheus made haste, and came down, and received him joyfully. There is always good reason to receive Jesus and his offers joyfully. What a difference between Zaccheus and the rich young ruler. As usual, the people complained because Jesus had gone to be a guest with a sinner. Jesus did a very unpopular thing. He is willing yet to be the inner guest of those who are ready to receive him.

V. True Repentance and Salvation.—Vs. 8-10. Repentance is a change of mind which results in a change of conduct. This change was manifest in the statement of Zaccheus. He virtually confessed that he had wronged some, and promised to restore, even fourfold. True repentance requires that the wrong shall be remedied as far as it is possible. Wrongs that cannot be corrected must be left with the Lord, who will set things right in due time in his own way. In reply to the confession and promise of Zaccheus, which evidently were the outflow of a penitent heart, Jesus said: "Today is salvation come to this house." True repentance and salvation are inseparable. Salvation includes pardon for past sins (or the imputation of righteousness) and the gift or impartation of the new life and the spirit of righteousness. It is probable that Jesus' reference to Zaccheus being a Son of Abraham was a reply to the criticism of Pharisees. He was a son in spirit as well as descent. Jesus was justified in his treatment of publicans and sinners, because his mission was to seek and save the lost—not merely to restore lost conditions, but to seek and save lost sinners, giving them more than they had lost—even more than fourfold. To be saved in Christ is infinitely better than to be made as Adam was. "As in *Adam* all die, even so in *Christ* shall all be made alive." Even in the case of Zaccheus, restoration is made to include more than was lost. This is but a faint shadow of the greater gift of the salvation through Christ. Let it be emphasized that repentance and salvation are inseparable.

The Birth of Jesus.—Matt. ii. 1-11.

(Lesson for Dec. 23.)

GOLDEN TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. i. 21.

Introduction.—This is designed for a Christmas lesson; and Christmas day is drawing near, and is in the minds of the large majority in Christian lands, both young and old. Our lessons began this year with the birth of Jesus, and we have followed him near to the end of his earthly career; and now we return to the beginning of that work of divine grace which was manifest in all that he said and did. Christmas is a celebration of the birth of Christ, and it should not be regarded merely as an opportunity for feasting and merry-making. Could the importance of the great event be realized, we would all share the joy, peace and goodwill of which the angels sang at his birth. It was good tidings of great joy for all people.—Luke ii. 10. The "all people" are "his people" of the Golden Text, whom he shall save from their sins.

Jesus means Saviour, and he is the actual Saviour of all people. He is the Life-giver and the Light of the world—the Lamb of God which taketh away the sin of the world. Jesus was the union of the divine and the human. God was his Father; and in the line of his human ancestry were all kinds of people, good and bad, men and women, of different races and ages. He inherited every phase of human nature, and is the Brother of all. He took our sinful nature, (Rom. viii. 2; 2. Cor. v. 21) that by God's method of sacrifice (dying to sin—Rom vi. 10) the essential humanity might be brought into oneness with God. In the person of Jesus this at-one-ment was wrought out and finished. What was thus done was gospel *for* all, because it was the foregleam and security of what will be done *in* all in due time.—1. Cor. xv. 28.

I. SEEKING THE BABE.—Vs. 1–6. The home of Joseph and Mary was in Nazareth of Galilee, but the decree of the Roman emperor that all the (known) world should be enrolled for taxation, brought them to Bethlehem (Luke ii. 1–7) at the right time to fulfill the prophecy of Micah v. 2, and so Jesus was born in Bethlehem, the city of David. This was in the days of Herod. Luke alone mentions the vision and visit of the shepherds.—Luke ii. 8–20. No one of the writers tells the whole story. Matthew alone tells of the visit of the wise men. They came from the East to Jerusalem seeking him who had been born "King of the Jews." How they knew that a King had been born, how they knew his "star," and how it led them, we know not.

They did not know where he should be born, but thought the people of Jerusalem would know all about it, and be interested. In this they were mistaken and no doubt disappointed. *They* had come far to "worship [honor] him," and his own people knew nothing about it. Either the shepherd's story was not known, or the time had so far passed that the matter had been forgotten. The words of the wise men made a stir—troubled not only Herod, but all Jerusalem. He knew the attitude of the Jews toward the Romans, and feared for his throne. They no doubt were afraid of the jealous king. He called together the "chief priests and scribes," as those most likely to know, and "demanded of them where Christ should be born." And they knowing the prophecy of Micah, quoted it to him: "And thou Bethlehem, * * out of thee shall come a Governor, that shall rule my people Israel." This may have been a gratification to them, but it was an aggravation to the jealous Herod.

II. PLOTTING AGAINST THE BABE.—Vs. 7, 8. Stirred up by the information from the learned Jews, Herod called the "wise men" together for a private interview, to learn of them particularly "when the star appeared." The *time* of the birth of the child had to do with his plot. Acting on his information from the Jews, he sent them to Bethlehem, with instructions to search diligently for the child, and bring him word, that he too might go and do him honor.

His after course, in slaying the children, proved his insincerity and cruelty. His object was to destroy the young King, but on account of divine interposition he failed. The wise men, warned of God, did not return to him. And Joseph being warned of God, Jesus was taken to Egypt till the death of Herod. Vs. 12–15.

III. FINDING THE BABE.—Vs. 9, 10. Having instruction from Herod, the wise men departed, and, lo, the star appeared, and led them to where Jesus was. This leading caused them to rejoice exceedingly. It meant the success of their long and tedious journey. The nature of their joy would depend on the degree of their knowledge concerning the mission of Jesus.

Where did they find Jesus and his mother, in Bethlehem, or in Nazareth? In a former lesson, it was suggested that they were in Nazareth. But now it seems probable that they were in Bethleham, as that was in Herod's jurisdiction. Luke ii. 22-39 shows that they were in the temple, obeying the law, forty days after his birth, and then returned to Nazareth. Perhaps Luke omits the immediate return to Bethlehem and the flight into Egypt, before the return to Nazareth. Seeking harmony between Matthew and Luke it is suggested that they returned to Nazareth at once after obeying the law of purification, but soon returned to Bethlehem with the intention of making the city of David their future home; that after this (within two years from Jesus' birth) the visit of the wise men, the flight into Egypt, and the slaughter of the babes occurred. After the death of Herod, though the parents desired to return to Bethlehem, and though warned of God that the danger was past, still they were afraid, and went back to the old home at Nazareth. It seems that the age of "two years old" was determined upon in the plot of Herod, according to the words of the wise men, to be sure to include Jesus. Ver. 16. It does not seem that even a tyrant like Herod would have issued a decree to kill all the two year old children if only a few days had passed since Jesus was born.

IV. WORSHIPING THE BABE.—Ver. 11. Whether the time were long or short, when the wise men were led to Jesus they rejoiced. They worshiped him and offered gifts—the best they had. How much their worship meant depends upon how much they knew of his nature and mission. They were, at least, carrying out an oriental custom when visiting a king. Now that we know him better, perhaps, by the spirit's revelation, we may worship him in the highest sense, and give him our best. First, let us present ourselves—a living sacrifice for reasonable service; and then we may be assured that whatever we do for needy humanity, he accepts as done to him.—Matt. xxv. 40. He is God's great Christmas Gift to the world of mankind. The spirit of giving in love is in harmony therewith. Whatever blessed men pleases the Lord

(We omit the Review for Dec. 30.)

EXTRACTS FROM LETTERS.

A Word from Bro. Chase.

DEAR HOPE FAMILY: I want to say a few words to you. I am alive and well, and I love you all; and am intensely interested in our views. I am preaching Sundays and some other evenings I am trying to run two kinds of work, and feel that I am entangled too much with business. I expect to be more at liberty soon, so that I can write more for our paper, and labor more in the cause of our blessed Redeemer. I love the Lord and his blessed truth. I know I do. I want you all to pray for me that I may be more useful in God's cause than I am at present.

Oh! what beauties I see in God and his great plan to save the world. Many are beginning to see, and to say: "Well, Ora, I don't know but you are right, after all." Truly the light shines out in the darkness; and I believe the church of God is soon to be brought into a better condition—more union and more blessed harmony. And I believe it will be brought about by the watchmen seeing eye to eye on the universal Fatherhood of God and Brotherhood of man. God speed the day and hasten the hour, is my prayer. The true laborers are few at present—too few—and the work is great. It is time for all to be up and doing in the name of the Lord of Hosts. I feel of late more than ever like girding on the armor anew for Jesus and his truth. Oh! the sorrows all around us, that are largely caused by sin. Truly the world needs

saving, and by working with the Lord Jesus, we can all do a little towards making the world better, and hearts and homes brighter and happier. As ever, your brother O. M. CHASE.

Sister Marin at Rest.

I WRITE to let you know of our trouble. My poor wife was sick all summer—ever since March. She was a great sufferer, but always had the hope of getting better till near the end. Six weeks before her death, she had a stroke of paralysis, and a week later, had another. Then she could not speak to us—only odd words—and lay on one side and could not be moved. She could call me and Mira, and say yes and no, to the last. Death came to her relief November 23.

It is very lonesome without her, but we sorrow not as those who have no hope. Looking at the signs of these times, I believe we have about passed Satan's time, and that the kingdoms of this world will become the kingdoms of our Lord and of his Christ (anointed); and I expect we will soon meet in a better world, where there will be no more parting, and the inhabitants shall not say, "I am sick." JOHN MARIN.

REED CITY, MICH.

The Mission Work.

I SEND you a dollar for the HOPE for next year.

If the mission fund will send the tracts to Mrs. J. A. C., Monticello, Ark., she will read them, and preach them too. I gave her DAY DAWN and PERFECT DAY, and have sent her the HOPE at times. Through my talking to her she became interested, and is anxious to get all the light she can; but she is not able to buy. May the Lord help you in your good work.

MRS. M. A. S.

ROSWELL, MEW MEXICO.

[The sister above mentioned will be supplied.—EDITOR.]

THE CLOSING YEAR.

THIS paper closes the Eighteenth Volume of the HOPE. As stated in last issue, its publication is to be continued—(D. V.) The year has seemed very short—full of work, difficulties and blessings. No doubt the work and the difficulties should be counted among the blessings. We learn lessons and character is formed, by experience. That the HOPE has lived so long has been a surprise to some—as its position is not popular, and it has never been self-supporting—but it has been a joy to many. Never in all these eighteen years have I doubted that the HOPE has a distinct and useful mission, and there is good reason to believe that its work is not yet done. From a purely Bible point of view—not from the reasoning method which partly discards or belittles Bible teaching—it proclaims the manifestation of God's universal love in Christ, and the final salvation of all. It emphasizes—as some larger hope publications do not—the vital (I mean vital, living, not merely nominal or theoretical) relation of the Lord Jesus Christ to the salvation of mankind. Those who see his Headship and Life-giving relation to the race cannot doubt the eternal salvation of all. We preach a Divine Christ, who is the Rock of all Ages, the Golden Thread of revelation, God's Expression of love, truth, and life, the Heart of the plan, our Deliverer, Life-giver and Example. It also emphasizes the truth that salvation is experimental—wrought out by a practical process of judgment, by Christ as Judge—so that there can be no salvation in sin. As long as these truths concerning Christ and his method and success are not understood, the kind of work planned for the HOPE is not complete; and I know of no other publication covering just the same ground.

This work is strictly non-sectarian—being wider in its scope than the creed

of any known denomination. We fellowship all who accept Christ as Lord and Saviour, and believe that the larger hope is permeating all Christian bodies, and also that many are working for Christ who do not know him.—Matt. xxv. 34–40.

Thankful for all past help, I still ask God's blessing and the earnest co-operation of all who think the Hope is doing a good work. Many of our readers are well advanced, and may not need the general teaching as much as they once did, but new readers are constantly coming in, and those who see and love the truth do well to sustain the work for the benefit of others. In this we need not expect popular support. The income from the paper usually pays only the cash outlay—the work of the Editor and family thrown in. Sometimes it looks dark, and is very trying, but in the end, the bills are paid. The cloud mentioned in last issue is lifting. Renewals are coming in encouragingly. If our readers will all do their best, the work will not lag. Let all pay up who can do so by a reasonable effort. We make no boastful promises concerning the future, but we mean to do our best. The HOPE will still be sent free to those who are interested and not able to pay. Some who would find it difficult to pay a dollar at a time, send us twenty-five cents four times a year. It is a good plan for them and us. Remember that an extra dollar sends the HOPE to two trial subscribers for a year. May the Lord help us all to do our best.

All the workers on the HOPE once more wish all our readers a happy Christmas and New Year.—EDITOR.

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—EDITOR.

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INDEX VOL. XVIII.

Adam and Christ 107
An Appeal for the Mission 139
An Appeal to Reason 69
Another Gone 268
Another Phase of the Beast 236
A Solitary Way. [Poetry] 213
Back to the Holy Land 172
Behold the Bridegroom Cometh 332
By and By. [Poetry] 28
Character Building 81
Classes of Men 273
Comfort in Sorrow 177
Common Errors 100, 154
Creed Revision 351
Death of Benjamin Wilson 171
Definition of Bible Terms 270
Drifting. [Poetry] 176
EXTRACTS FROM LETTERS,
A Free Gospel 252
A Great Comfort 47
A Great Consolation 158
All Reconciled 10
Altogether Lovely 29
A Purifying Hope 61
Atonement and Resurrection 188
A Word from Bro. Chase 46, 380
A Word of Explanation 288
Better and Better 45
Bible vs. Evolutionary Theory 46
Bodies of Saints 188
Bro. Wright in Sorrow 94
By or in Christ 77
Cannot See the Difference 286
Corrective and Reformatory 45
Could not Love Him 140
Doing Good but not Perfect 125
Dropping a Seed 29
Encouraging Words 252
Especially Interested 94
Faith and Prayer 320
Famine for God's Word 78
Father is Rich 47
Feeding the Household 208
Getting New Readers 10
Good Fellowship 60
Greatly Interested 221
Harvest Work 253
Headless Beast and Socialism 238
Hell Not Endless 78
Helping Needy Ones 60
Helping Others 61
Hope for the Whole Creation 77
Incentive to Right Living 239
Individual Regeneration First 349
Interested in the Discussion 125
Jesus Crowned King 140
Koreshanity 221
Life and Joy in Hope 254
Light Increasing 302
Milk and Strong Meat 29
Mission Work 94
Much Enlightened 221
Need Fresh Food 288
Practical Christianity 60
Precious Faith and Hope 140
Prophecy Fulfilling 253
Punishment for Good 62
Read and Lend 221
Rejoicing Every Day 208
Sanctified by the Truth 238
Showers of Blessing 47
Sister Marin at Rest 381
Sowing the Seed 349
Studied and Read 109
Testimony of Healing 109
The Glorious Outcome 301
Hope of Glory 301
Jubilee Cycles 116
Mission Work 381
They Will Not Come 140
Tied to Creeds 45
Timely Help 45
Trusting in the Lord 47
Trusting the Lord in Trouble 320
Trying Times 158
Two Houses Stumbling 222
Unmixed Socialism 349
Value of the Plan 141
What a Difference 158
What God Hath Wrought 45
What She Is 46
What She Was 45
Where is God's Storehouse? [Poetry] 125
Word from Old Friends 158
Final Words Concerning Socialism 269
Fullness of Christ 254
Fullness of the Gentiles 373
Glimpse of Work 309
Glorying in Tribulation 348
God's Key of the Bible 142
God's Plan Progressive 305
God's Second Things 161
Gospel to Abraham 187
HOPE OF HIS CALLING 225, 241, 257
The Church as the Woman 226
Church as the Seed 228
World's Conversion 229
Church as a Temple 242
Manifestation of the Sons of God 243
Firstfruit Victors 244
Shining as the Sun 258
The Woman, the Leaven and the Meal 260
Hope of the Church 17

How and Why Mr. Markham Wrote "The Man With the Hoe" 93
Is Christ Here in the Flesh? 267
Is Hell Endless? 30, 49, 89
Jacob's Ladder 62
Jerusalem, [Poetry] 155
King Hezekiah 159
Let Us Reason Together 36
Lives that Lift 271
Locality of the Kingdoms 369
Love and Holiness 339
Mary D. Ambrose 283
Motives for Service 129
Need a New Creed 204
No Headless Beast 281
No Life for the Wicked 35
NOTES ON SUNDAY SCHOOL LESSONS.
The Birth of Jesus 6
The Child Jesus Visits Jerusalem 9
Preaching of John the Baptist 20
Baptism and Temptation of Jesus 21
The First Disciples of Jesus 41
Jesus and Nicodemus 42
Jesus at Jacob's Well 54
Jesus Rejected at Nazareth 55
Jesus Healing in Capernaum 74
The Paralytic Healed 75
Jesus at Matthew's House 83
The Life of Christ 84
The Beatitudes 85
Precepts and Promises 101
The Daughter of Jairus Raised 103
The Centurian's Servant Healed 118
Jesus and John the Baptist 121
Jesus Warning and Inviting 135
Jesus at the Pharisee's House 137
Parable of the Sower 149
Parable of the Kingdom 150
The Twelve Sent Forth 166
Death of John the Baptist 169
Feeding of Five Thousand 183
Jesus Walking on the Sea 185
Jesus the Bread of Life 199
The Gentile Woman's Faith 202
Peter's Confession and Christ's Rebuke 214
The Transfiguration 215
Jesus and the Children 231
The Forgiving Spirit 234
The Man Born Blind 246
Jesus the Good Shepherd 249
The Seventy Sent Forth 262
Good Samaritan 263
Rich Fool 276
Duty of Watchfulness 278
Jesus Dining with a Pharisee 295
Parable of the Great Supper 298
The Lost Sheep and Lost Silver 310
Prodigal Son 313
Unjust Steward 326
Rich Man and Lazarus 327
The Ten Lepers Cleansed 343
Sober Living 346
The Rich Young Ruler 361
Bartimeus Healed 362
Zaccheus the Publican 377
The Birth of Jesus 378
Obituary—Brainerd 26
One More Number 368
Our Father 25
Our Father, [Poetry] 112
Pilate's Wife 352
Pope Renounces No Rights Over Rome 30
Proving the Lord 321
Seeking Harmony 65
Socialism 219
Socialism Defined 307
Story of Drinkin' Tom 95
Strange Bible Facts 160
Sufficiency of Tradition 303
Symbolism in Numbers 271
That Discussion 122
The Bible—Its Study 49
Chicago Mission 108
Chinese Problem 251
Closing Year 381
COMING MAN 289
The Man Kingdom 290
Cleansing His Feet 292
Under His Feet 294
Four Kingdoms 353
Fourth Kingdom 357
Gospel of Christ 145
Great Commission 209
Great Vision of Amos 11
Headless Beast 193
Larger Gospel 126
Loom of Time, [Poetry] 272
Lord's Prayer 180
Man With the Hoe, [Poetry] 93
Mystery of Iniquity 365
Perfect Day 284
Promised Restitution 316, 333
Twentieth Century Church 173
Three Trees, [Poetry] 25
Times of the Gentiles 341
Trend of Thought 142
Triumph of Righteousness 205
Truth vs. Creeds 240
Two Gospel Ages 113
Two Phases of Sacrifice 97
Unity and Variety 1
Unseen Doorkeepers 304
War in China 223
Westminster Creed Wins by One Vote 375
What is God's Purpose? 4
What is the Gospel? 106
Wheat and Chaff 33
Who Then Can be Saved? 202
Why Are You Not a Christian? 315
World's Hope Mission 48
World's Hope Mission Fund 336
Zionist Plans 205